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The Bishop's Father R. Bernard

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THE BIBLE-BATTELS.

Or —

The Sacred Art Military.
For the rightly wageing of
warre according to Holy Writ.

Compiled for the vse of all
such valiant *worthies*, and ver-
tuously *Valorous Souldiers*, as v^r.
on all iust occasions be ready to af-
front the Enemies of God, our
King, and Country.

By RIC. BERNARD Rector of
BATCOMBE SOMERSETSHIRE.

IOAB the Generals speech.
*Be of good Courage, and let vs play the
men, for our people, and for the Ci-
ties of our God, and let the Lord doe
that which seemeth him good. 2 Sam.*
10. 12.

St. PAVLS encouragement.
*Watch ye, stand fast, quit your selves like
men, and be strong. 1 Cor. 16. 13.*

Printed for Edward Blackmore at the
Signe of the Angel in Paules Church-yard,
1629.

THE
SACRED
SCRIPTURES

THE SACRED
SCRIPTURES

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SCRIPTURES

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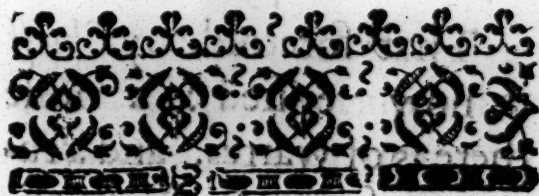
THE SACRED
SCRIPTURES

THE SACRED
SCRIPTURES

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SCRIPTURES

THE SACRED
SCRIPTURES

Printed for A. & C. Blackwell at the
Sign of the Sun in Paul's Church-yard.



TO THE MOST
HIGH AND MIGH-
TY MONARCH CHARLES

King of Great Brittain,

France and Ireland, De-

fender of the Faith.

Puissant Prince.



STRONG be
Your *Armes*,
and victorious
Your *Armies*,
the Lord of
Hosts be with You, and the
mighty God of *Jacob* Your
Refuge.

The Epistle

That foretolde by *Christ* is now verified: a noise there is of warres, and a rumour of warres: *Nation* riseth against *Nation*, and *Kingdome* against *Kingdome*: and now, as *John* saw in the vision, is the *Holy Citty* trodden vnder foote. It must be so for a time. On they goe; & haue prevailed: but yet there is hope, if we warre aright. The great *Man of warre* (as *Moses* calleth him) hath directed vs in the *Bible-battells*; vsfull I hope, for these times: but yet I leaue this to *Your Majesties Heroicall* *wisdome* to iudge. Into me-
thod

Dedicatorie.

thod and order I haue collected them : and am bolde in all humility of heart to present them to Your Sacred Person. Your Highnesse the Saints looke vnto for safeguard. The poore distressed Churches cry aloud for help. Is not their habitation become *Aceldama*, the field of blood? Many Valorous Courages doe attend the opportunity of time, many valiant *Martialists* expect direction, and all hearken after but onely a word of command. Disconsolate Princes craue aide: Religion it selfe saith to her Defender, set forward. The hearts

¶ 3

The Epistle

hearts of the people, readie with purse, I hope, will appeare, as now they pray, generally for the *Churches* safetie.

Stand therefore (ô King) in the *Forefront* of the *Lords Battailes*; though not in person, yet in the power of Your Might, to suppress the insolencie of high hearted *Enemies*. And the strong arme of the *Subduer of Hosts* be with you, that this great name of *Charles the First*, amongst our famous *Kings*, may become renowned by wisdom and piety, Prowesse and Victory, throughout the *Christian world*.

Dedicatorie.

world. This be the prayer of
all faithfull Subiects, and e-
ver mine.

*Your Maiesties humble and
and most loyally devoted
Subiect and Servant :*

RICHARD BERNARD.

TO

TO THE
MAGNANIMOUSLY
HEARTED READER,

to every heroicke spirit, of worthy Resolution, and whosoever is generously affected to Military Profession, and well deserving the name of a Soldier, and place in so honourable an employment.

Wisdom, valour and victorie attend ever their service for God, for Religion, for his Church, for their King and Country.

Amen.



Noble Worthies



OW is the time
to shew wisdom
and courage, for
acclamatur v-
biq; ad bellū :

yet to rush vnadvisedly into
Battaile, is not the way for vi-
ctory. I here in my labour doe
not so undertake to prescribe
Rules, as to write an History
of Holy Warres. Here is a
Patterne from Gods people, who
fought many set Battailles, and
commonly got the day ; for God
was with them. They stood out
stoutly

To the Reader.

stoutly for him, his worship and service. Their footsteps if you follow, you shall surely speed the better. Let none say that this Treatise will not suite well to these times. For the true differences are not many heretofore and now in the universall Course Military. But whatsoever the differences be therein my principall aime in the use of Armes is to bring into the Campe the Practise of Pietie. For the ill (though an overtrue saying) hath beene, *Rara fides, pictaq; viris qui castra sequuntur.* These seeming exiled Vertues I desire to be welcomed amongst you Valiant Worthies;

To the Reader.

thies; and Vices sent packing from e^{very} true Souldier with detestation. To this purpose tend my endeavours with full current. To follow this Streame is to make your Armies strong, and your selues victorious.

And here I haue a Suite to you (ô you Sonnes of Valour) In going forth, consider what you be, against whom you fight, and for what. Remember that Great Brittain is inferiour to no Nation; and that by the prowesse and valour of English and Scots, glorious victories haue beene obtained. You cannot you may not forget the valiant acts of Generall No-
rice

To the Reader.

rice in the Low Countries; of the worthily honoured Lord Grey in Ireland, of the never dying Names of Drake, Furbisher, & Hawkins, of the right famous Earle of Essex, of the deservedly eternized Veres, of the invincible-spirited Greenfield, of the noble Cicill, with many others worthy of an everlasting Name: Be courageous still, and cease not to uphold the renowne of this our Name and Nation.

Weigh your Enemies. They prosper you will say; oh that our Sinne & Slacknesse were not the cause. Their Successes is but now of late, consider you
the

To the Reader.

the former times; stay and wonder at our incredible victories: we may yet hope well, if we would do well for our selues. They are in their height of Pride, and their downefall is neere: Courage then, and expect the issue.

Our cause is iust, though God please a while to afflict vs. Set the worth of our Religion before your eyes: Its the truth of the eternall God. The Scriptures command it; and thereby our consciences bound, doe tie vs vnto it. It hath beene confirmed by the blood of Martyrs, Reverend Bishops, and godlie Divines, learned Lawyers,

To the Reader.

yers, and innumerable others.
Our Kings haue established it;
good Lawes are inacted for it;
peaceably we haue enioyed it:
Miraculous deliverances we
haue had, since we professed it.
And what still maintaines it?
Power or Policie of man? No,
no such thing; but the hand of
the Almighty. Who it was
that delivered vs from the in-
tended Invasion; who it was
that prevented the hellish
Powder-plot; who it was that
freed vs from the many Trea-
cheries and Treasons practi-
sed against vs.

Remember these things
(ô ye true hearted English)
Stand

To the Reader.

stand ye (ye Valerous Minds)
crosse to the cause of God. Fight
vnder his Banner against
these Enemies of our Faith,
our King, and Kingdome:
goe on so, and prosper; and the
Arme of Iesus strengthen you.

Doe not marvaile (Honou-
rable & honoured Martialists)
that I, Vnus de multis in
ter Obscuros, & not de mag-
nis inter Notos, should thus
presume to speake vnto you. I
hope you will rather consider the
worth of the matter, then weigh
the defects of the man. Neither
let me be blamed, that being by
profession Vir Pacis, Minister
Ecclesie Anglicanae, should
thus

To the Reader.

thus thrust my selfe into Campum Martis. The Sacred Bible, my daily studie, gaue mee the grounds; my delight in Histories of this subiect enlarged my meditations. That I finde in holy Writ, I thinke I may write of: Hoc instituto meo alienum esse non putavi. The Priests of God went out with the Lords Hosts in former times, and that by his appointment. Iohn the Baptist spake vnto Souldiers; they asked him what they should doe; and he aduised them in some things. I haue laboured for your good, bonâ saltem intentione: I pray my endeavour may not be
recko-

To the Reader.

reckoned minoris pretii, quia
ego Minister. The worth of a
true Souldier I haue ever ho-
noured; I prize at an high rate
a Man of valour; and hee well
deserues it. I wish ex animo
that illustrious eminency may e-
uer attend him, that is by Ver-
tue Valiant.

I doubt not therefore, but
that this Work, from the work
(not hitherto published by any)
will be fauourably accepted of
you. That if it make you not
Souldiers according to Men,
(because perhaps more you know
already by practise and experi-
ence) yet am I sure it may make
you Vertuously Valiant, and
Good

To the Reader.

Good men according to God.
And being so, then, though you
die here in Battell, you may
hereafter liue in blessednesse:
Which I heartily wish you may
attaine vnto, there to triumph
for ever.

Yours in his prayer, and
at command in all Chri-
stian Services,

RICH: BERNARD.



The Contents of every
Chapter in this
Booke.

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the Historie of the
warres in Holy
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CHAP. XXVII.

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test spirit and Corners in the
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the Editor is in part labored.

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Of the Court's conduct towards the
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which a just History.

CHAP. XXXI.

Of the Court's carriage towards
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CHAP. XXXII.

Of some things concerning these
that be widely spread, and how they
should be removed and cleared.



CHAP. I.

*Of the excellencie of the Historie
of warres in Holy writt.*



Most that delight to
reade, or almost all,
so delighted, do spend
their time in peruse-
sing over humane sto-
ries, and do highly extoll the histo-
ries of the warres of *Heathen Com-*
manders, as of great *Alexander*, of
Julius Caesar, of *Purbus* the Epitote,
of *Hannshall* the *Carthaginean*, of *Sci-*
pio Africanus, and many other praise
worthy Cheistaines in warre: but
doe lightly price the Scriptures Hi-
storie of warres, the right art mili-
tarie indeed, which was command-
ed to bee penned by that great man
of warre, (as *Moses* stileth him) the
only cheife and highest commander,
A whose

Exod: 15.

2 The Bible-battells.

whose name is *the Lord of Hosts.*

And yet this Sacreed story surpasseth al other, and is aboue them to be commended for many things ; as first for the vndoubted truth in all and every thing therein delivered.

2. For the antiquitie thereof before all other extant in the whole world.

3. For the great authority thereof, diuine and heavenly. 4. For the short and pithy relations. 5. For

such admirable things as be therein recorded, nor else where to be found.

If withall the certaintie of such things be considered ; as

I. The Lords most valiant and religious General, never to be matched for fame and glorie. Who can compare with *Iosua*, judged to be one of the Nynе Worthies ? Who can match with some of the Judges, as *Shamgar*, who slew 600 men with an Oxe goad, or *Sampson*, that slew 1000 with the jaw bone of an *Ass*. *Judg.* 3. 31. Or who can compare with *David* the King ; another of the Nynе Worthies, for wisdom, Th valour and piety, ? Or who hath excellen

celled a third of the nyne worthies,
Judas Maccabeus for courage, for
 magnanimitie of spirit, and vndaun-
 tednesse of heart?

II The Captaines and worthies
 as *David* had, who among the Hea-
 then like *Adino*, that in one battell
 slew 800 men with his owne hand?
 Who could breake thorow an whole
 host of armed men, as did only three
 of *Dauids* worthies to fetch some
 water for *David* to drinke? Then
 worthy Acts are recorded in the 2.
Sam. cap: 23. and 1:11. whereto I re-
 fer the Reader, as not to be paralleld
 among the true histories of any Hea-
 then or Christian.

III The set Battels therein men-
 tioned, in number found 37; what
 one Historie hath the like number
 in so compendious a relation?

IV The huge Armies set downe:
 The Armie which *Gedon* fought
 which was very great, for then about
 20000 were slaine: The Army of
 Israel against *Beniamin*, was 400000
 The Army of the *Philistins* at one
 time was 30000 Charets, 6000 hors-
 men

4 The Bible-battells.

1 Sa 11. 8.

2 Ch.

men, and footmen as the sand for multitude; *Sauls* first host, which he levied against the *Ammonites*, was 330000: *Amaziah* against *Edom* had 300000: *Shishake* the King of *Egypt* came against *Judah* in *Rehoboams* dayes with 1200 Charets, 60000, horsemen, and footmen without number, *Ieroboam* & *Abijah* brought into the feild at one time 1200000, the one 800000, the other 400000: *Zerah* the *Ethiopian* came against *Asha* with 1000000, and *Asha* mett him with 580000, so there was that day in the feild fiftene hundred & fourscore thousand men to fight, striving who should overcome, and be victorious: Greater armies I never read nor heard of in any Historie, save only that of *Xerxes* the *Persian*, and that of *Tamurlane*, and *Quicqu* the *Turke* and *Tartar*, if the relation of the numbers be true, as we are sure these all be.

Iud. 8. 10.

V. The storie is rare, In respect of the incredible slaughter in those dayes in one foughten feild: *Gedeon* in his warrs did sleay of the enemye

The Bible battells. 5

120000; David slew 40000 horse-^{2 Sa 10. 18}
men in the Syrian host, with their
Generall, and the men also of 700:^{2 Ch 3. 17.}
Charets in one battell; Ieroboam lost
500000 chosen men in his fightings
against Abijah: Abah slew of Benh-^{1 K 20. 29}
dads Army 100000, besides 27000^{30.}
that perished by the fall of a wall, and^{2 Ch 28.}
Pekah King of Israel destroyed in^{6, 8.}
one day of the men of Iudah, 120000
and tooke captiue 200000 pris-
oners.

VI. In regard of the most strange
and unheard of victories; some mira-
culous, as when God sett the sword
of the enemies of his people against
their owne selues to slaughter and
kill one another; as hee did the *Mi-
dianites* and *Amalakites*, so the *Philisti-
ans* and likewise the *Moabites*, and^{Iudg. 7. 22}
Edomites and *Ammonites*, when they
came against Iudah. Some other^{1 Sa. 14. 20}
though not such, yet so prosperous
by Gods protection and ayding po-
wer to overcome, as the like is no^{2 Ch 20.}
where recorded, to omit the victo-
ries of Iosua against *Og*, against *Sihon*,
against all the Kings of *Canaan*, the
A 3 victories

6 The Bible battells.

Judg. 1.

victories of *Indab*, of *Ehud*, *Barak*, *Iephth*, of *Saul*, of *David*, *Asa*, *Ahab*, *Amaziah* and others. I will mention but that one levied host of Israell in number 12000 only, which went out against *Midian*; and slew five Kings, burnt all their Citties, and goodly Castells with fire, and tooke prisoners 32000 persons; brought away for bootie and spoyle, besides Jewels of gold, chaines, braccletes, rings, earings, and tablets, 675000 sheepe, 72000 beeues, and 61000 Asses; and yet lost not one man in obreyning this victorie.

Num. 71. 5
8. 10. 32.
35. 50
Verse 49.

VII. To these former may be added, the great number of the valiant and matchlesse men, not in any Nation vnder heaven to bee found, at one time so many as was there. There came to *David* to make him King at once 1222, Captaines, and with them in number altogether 339300, all men of warre very many thousands of them commended to be famous, nightie men of valour, expert in warr, able to keepe ranke and to sett the Battell in aray. Be

1 Ch. 12.
28. 32. 34.

sides these, there were in valour peere-
 letle, all the 37 worthies of *David*,
 with many other mighty men, such
 as could vse both the right, and left ^{2 Sa. 2. 27.}
 hand, for hurling stones and shooting ^{1 Ch. 11,}
 arrowes out of a bowe, yea men of ^{& 12.}
 might, fit for warre, that could han-
 dle shield and buckler, whose faces
 were like the faces of Lyons, and as
 swift as the Roes vpon the moun-
 taines. Afterwards when *David* was
 settled, and *Ioab* commaunded to
 number the people throughout the
 12 Tribes, besides *Levy* and *Benia-*
min, there were found 1570000 men
 that drewe sword: and yet that Na-
 tion was not about 200 miles long,
 and 50 miles broad, nor neere the
 halfe of *England* by much. Yea when
 the Tribes were divided, and onely
Judab & *Beniamin* made a kingdome,
 as much perhapps, as two or three
 of the lesser shires of *England*, yet
 could *Abiiah* raise vp of chosen men
 400000; *Asa* had an army of 580000
 all mighty men of valour; to say no-
 thing of *Amaziah* his host of 300000
 nor of the 2600 chiefe of the Fa-
 thers ^{1 Ch. 26.}

8 *The Bible-battells.*

2 Ch, 17

thers very valiant men, vnder who was an army of 307500 which made warr with mightie power to helpe King *Vzziah* against the enemy. In the raigne of *Iehosaphat* was an host of 1160000 men, mightie men of valour. Of what Nation so little hath been, or can be the like truly spoken?

Lastly, the Nation was ever in military exercise by reason of continuall warres at home or abroad; In the dayes of *Iosua*, of the *Iudges*, of *Saul* and *Dauid*, after the peaceable dayes of *Salomon*, *Israel* & *Iudah* being divided, then began warres, and almost perpetuall betweene the two kingdoms, besides the warrs of forraigne Enemyes, the *Egyptians*, *Moabites*, *Ammonites*, *Edomites*, *Philistims*, *Ethiopians*, *Sirians*, *Assirians*, and *Babylonians*, vntill both kingdoms perished, and were led away captiue: So as this people could not be but good souldiers, for number many, in skill by dayly vse exquisite, in valour incomparable, in braue leaders, cheife Captaines and commanders,

ROT

not to bee matched. And therefore why may not much art of Souldiary and military knowledge be collected hence at least in many maine points, as well, yea why not better, then from other humaine writers? Seeing the relations are most true, matter to worke vpon plentifully administered, the warrant from God, the examples from the people of God, which being set for examples before them, will put souldiers in minde of the wayes of God, to moue them to seeke helpe and ayd of God, as those did against their enemyes, when we goe out to batte'l.

The II. CHAP.

Of the warrs of God with man.

WArre is the opposite to peace, and is by the Prophet called evil; being the fruite of sinne, the punishment for sinne, yea so fearefull, as *David* Esa, 45, 7
Lev, 26, 25

A 5 once

10 The Bible-battells.

2 Sam. 24. once put to his choice, desired rather the pestilence, then the sword of an enemy: It bringeth with it for the most part innumerable evils, even as well to the Conquerours, as to the Conquered.

This warr is either of God with man, or of man with man: before I speake of the latter, I thinke it very fit to say something of the former in the first place; that men may consider of another kind of warre, then usually they dream of.

God hath warre with man, yea he hath some where sworne, that with some sorts, hee will haue warre from one generation to another, even for ever; there is no peace to the wicked; God therefore is pleased to be called *vir belli* a man of warre, the *Chaldee* expresseth the title thus, *the Lord and victour of warres*; he causeth warres, and maketh an end of them, at his owne will.

Rev. 19, 11. Hence it is, that he is sayd to be armed, *Esay* 59. 17. and to haue his Armourie, which he openeth, that hee bringeth forth the weapons of his indigni-

dignation, the *Chariots* and *horse*,
the *Army* and *power*, that he rideth
vpon horses and charers, that he *ma-*
streib his host; and *marcheth* against
his enemies, with assured victory:
for he hath power to help himselfe,
and to cast downe such as will resist
him, his councell doth ever stand;
what he purposeth, that he can bring
to passe, and he will doe all his plea-
sure: for hee is strong and mightie,
even the Lord mighty in battell.

Hof. 2. 13.
Ier. 50. 25.
Esai. 43. 17
Hab. 3. 9.
Iudg. 4.
Esai 13. 4.
2 Ch. 25. 8
Esai 46.
Io. 11.
Pf. 24. 8.

Therefore hath hee the title of
King of Kings, of *King of glory* and the
Lord of Hosts, a name given him by
Esai and *Jeremie*, aboue an hundred
times, and mentioned in the old Te-
stament aboue 240. times, so did the
Lord, in those times, (if I may so say)
giue himselfe to warres and thereby
vexed the Nations and destroyed
them for their sinnes.

2 Ch. 15. 6

Now Gods host or army is either
more *generall* or more *speciall*. The
more *generall*, consists of *four* Regi-
ments. The two first fall vpon his e-
nemies covertly, sodainely and at
vnawares; but the other openly in
the

12 The Bible-battells.

the veiw of the eye.

Gen. 32.3. The first is of good Angells, cal-
Luk. 2. 13. led for the great numbers, Gods host
2 K. 19. 37 for their quality heavenly souldiers,
2 Ch 32. 21 of which (such is their power) even
one was able to sleay, in one night,
185000. and amonge then all the
mighty men of valour, leaders, and
Captaines, in the campe of the *Assi-
rians*.

Pf. 78. 49. The *Second Regiment* is of bad *An-
gels*, with which hee plagued the
Jud. 9. *Egyptians*, amonge whom he sent
these wicked & evill spirits. By one
of these he vexed and set at odds *A-
2 Ch. 29. 23. bimilech* and the *Sichemites* to seeke
1 Sam. 14. 20 by a furious and bloudy rage the vt-
ter ruine, and destruction of one a-
nother: And by these it is very
like, he wrought the deaths of great
Armies, when they slew one ano-
ther, the Lord setting euery mans
sword against his owne fellow,
throughout the host.

The *third* is of all other his crea-
tures, except man, this is a very
mighty strong and vnresistable *Ar-
mie*: with these hee gotth forth in
battell;

battell; He set the starres in their Exo. 9. 23,
 courses to fight against *Sisera*: with 24. 34.
 thunder, lightning, raigne and haile 1 Sa 7. 10.
 mingled with fire, he set vpon the Iof 10, 11.
 Egyptians: with great stones from Pfal. 11. 6.
 heauen hee slew the *Canianites*, Iob 38. 22
 which hailestones he reserueth in his 23.
 treasury against the time of warre, Amos 4. 9.
 with bl sting windes, with fire, with Hag. 2. 8.
 Earthquakes he consumeth, ouer- Num. 16.
 throweth and deuoureth vp his ene- 35. 31, 32.
 mies: He shooteth out his arrowes, 1 Sa. 14. 15
 hot thunderbolts: with these hee
 smites them through; yea saith the
 Prophet, with thunder, earthquake,
 great noyse of storme and tempest, Pf. 18. 14.
 with the flame of deuouring fire he Esa. 29. 6.
 will rise vp against them; and shew & 30. 30.
 the lighting downe of his arme, in Iof 2. 25.
 the indignation of his anger, with 2 Kin. 17.
 scattering and tempest and haile- Deu. 32. 24
 stones. Hee commeth forth with
 his great hosts, as *Ioel* calleth them
 Canker-wormes, locusts, Cater-pil-
 lers, and palmer-wormes: He ar-
 meth the teeth of the beasts and
 Lyons to fight for him, and vseth
 the poyson of serpents to vex and
 flay

14. *The Bible-battells.*

Ios 24. 12. slay his enemies. Hee sendeth out
Exod. 8. frogges, flies, and very lice to plague
his enemies, and hornets to drive
them away before him; so as he wan-
teth no meanes to annoy, no po-
wer to worke the destruction of
such as hee shall arme himselfe a-
gainst.

Joel 2. 11. The *fourth Regiment* is of men out
Esa. 10. 5. of his Church; these are his armie
Et 13. 4, 5. or campe, as they be tearmed, as also
the weapons of his indignation.
These he calleth forth and mustereth
them; ouer whom he hath appoin-
ted his generalls, as once ouer the
Babylonians his Lieutenant and ser-
uant *Nebuchadnezzar*, and ouer his
Ier 25. 9. host of Medes and Persians his Lieu-
Esa 45. 1, 23. tenant and annoynted *Cyrus*.

These his armies of men hee im-
ployeth diuersly as he pleaseth;
Sometimes seuerall Nations of them
one against another, as the *Babyloni-
ans* against the *Assyrians*, *Egyptians*,
and other Countries: the *Medes* and
Persians against these, the *Grecians*
against them, and the *Romans* against
all: So hee armes the *Turke* against
the

the *Persians*, and so to fight one against another: for when Nations rise against Nations, and Cities against Cities, Gods hand it is that vexeth them, saith a Prophet.

Sometime hee letteth them agree together, euen seuerall Nations and Kings, to gather together against the Church, and then sends an ill spirit among them to fall together by the eares one with another, and vterly to destroy one another, as the *Moabites*, *Ammonites* and *Edomites* did. 1 Ch. 20. 23.

Sometime the Arme of one and the same Nation he sets at oddes, and the sword of euery man against his owne fellow, as fell out in the great host of the *Philistims*, and those enemies against which *Gideon* went forth. 1 Sam. 14. 20. Iud. 7. 22.

But this his host he doth not thus onely imploy one against another, their owne selues, but he vseth them against his owne people, as appeareth by many examples in sacred storie; Note this, and heerein consider.

1. That

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Ioel 3.11.

1. That though these enemies seeme to come of their owne accord, or are gathered together by ill instruments, such as the vncleane spirits like frogs be in *Ren. 16. 14.* or by the diuell set on as Gog and Magog. *Ren. 20. 8.* yet know wee must, that God also gathereth them together, where and whither he will. He did draw *Sisera* with his Charets and multitude to come forth to the riuer *Kishon*; Gods hand (though the enemy thinkes not so) is in their conduction.

Ren. 16. 16

Ioel 3. 2.

Iud. 4. 7.

Esa. 13. 4.

2. The number of the enemy is not at their own will to come forth, but the Lord numbereth and mustereth them, and so knoweth, to a man, how many hee sendeth forth against his people.

3. These enemies of his Church, yet his host, he gathereth together, he numbeth and mustereth them, and bringeth them out against his people, for seuerall ends.

Sometime onely to terrifie his people to make them feare before him to humble themselues with fasting

sting and prayer, which being performed, he will set himselfe against those their enemies, and destroy them, as hee did the three Nations ^{1 Ch. 20.} which came against *Iehosopbat*: and as he did the proud *Spaniards* in their great Armado comming against *Queene Elizabeth* in the yeere 88. to their owne shame, and the confusion of their conceited inuincible power.

Sometime its to giue his people some glorious victory ouer their Enemies, to let them see his power, mercy, and preservation of them, to stirre them vp to a more zealous seruice of him, as he did in the dayes of *Asa*, when the dreadfull host of *Zerah* the *Ethiopian* his tenn hundred ^{1 Ch. 14.} thousand came against *Iudah*, and were vicerly discomfited.

Often the Lord hath hardened these enemies hearts against his people, that those enemies might be overthrowne; so he hardened *Pharaoh* ^{Exo: 14.} and his Egyptians to follow after *Israel*, that he might drowne them in ^{Num. 21.} the sea: So delt he with *Og*, and *Sibon*, ^{Ios. 11. 19.}

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bon, and withall the King of Canaan, that his people might viterly destroy them. Inlike sort hee dealt with *Dauids* enemies who made war with him, but to their owne ruine and overthrow, and to the infinite enriching of *Dauid* and his people the Israelites.

2 Sam 5. &
8. 10,

But some other time he gathereth these Enemies to this end, that they may indeede afflict and punish his owne people, yea to rule ouer them, making them to serue with rigour, cruelty and great contempt; Thus he sent out the King of *Affyria*, and gaue him a charge to take the spoyle, and the prey; yea and to tread them downe like the mire in the streetes.

Esa. 10. 6,

Yet obserue in this hand of God.

1. That the Enemies preuailling against the Lords people, as from God himselfe: He selleth them into the enemies hands, he strengthneth the enemies to get the victorie, and if people be weake, fearfull, fly away, be overcome & spoyled, it is he that doth

Jud. 3. 8. &
4. 2. & 3:
3. 12.
Leu. 26 36
37.

doth it; He turneth backe the weapons of warre in their hand, it is hee that giueth *Jacob* to the spoyle, and *Israel* to robbers, for hee fighteth sometimes against them with an outstretched hand and a strong arme, in anger, furie, and in great wrath.

Ier. 31:4.
Esa 42:24.
Ier. 21, 5. 1

2. That all this happeneth for sin, because his people rebell and vex his spirit, doe euill in his sight, and will not obey nor hearken to his commandements. For Idolatry and despising Gods message by his Prophet was *Amaziah* ouerthrowne in battell: *Reboboam* for his Idolatry was spoyled by *Shishake* King of Egypt; for *Isaiah* his Apostacie and his murther of *Zacharias* was a very great host deliuered by God into the hands of the *Sirians* a small company; For his wickednesse was *Ababb* brought low, and at length *Isidab* led into captiuitie by *Nebuchadnezzar*.

Esa. 63. 10
Iud. 3. 12.
Leu. 26. 14
15, with v,
17, 36, 37a

Esa. 41. 34.
2 Ch: 25.
& 12.
2 Ch: 24. 24

3. That although the Enemies be thus the rod of Gods anger, and his indignation, the very staffe in his hands to punish his people, for their hypo-

Esa. 10. 5.

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hypocriticall seruice; but not to destroy them vtterly: yet because the enemies thinke not this, that they
Esai. 10. 13. are onely Gods rod and staffe; nor that their power is from him, because his people haue sinned; but are proud, glorying in their owne wisdom and strength, and intend in their hearts to destroy the Lords inheritance, he will at length turne his wrath vpon them.

For marke what the Lord saith by his Prophet, when the Lord hath performed his whole worke vpon
Verf. 13. 16 Mount Sion, and on Ierusalem, hee
17, 24, 27. will punish the fruit of the stout heart of the King of Assyria, and the glory of his high lookes: And this is Gods manner of dealing, when he hath humbled his people, then to bring vpon their enemies a day of vengeance, and a time of recompence as he did vpon the Assyrians
Ier. 50. 17, first, and next vpon the Babylonians
18, 19, &c for their mercilesse cruelty against
51. 11. his people.
Amos. 3. 6
9, 11, 13.

The Lord now afflicteth heavily his Church, her enemies preuaile mightily,

The Bible-battells. 21

mightily, and thinke to deuoure her
vp: false friends vndermine her wals,
open enemies assault her and tread
her vnder foot in many places; but
when God hath performed his
whole worke, he will take his time
to gather them together to their de-
struction, and this he foretelleth vs Ioc 3. 2. 43
plainely in *Reu.* 16. & 19. & 20. In
the meane space, let vs humble our
selues vnder his mighty hand; bee
warned by our former great losses,
by our breth:ens calamities, by the
signes from heauen, by the extraor-
dinary stormes and tempests, winter
thunder and lightning so often and
vnusual, by plagues and other pu-
nishments fallen vpon vs; and if we
burne and repent, then let vs beleue
and wait with patience, yea then
hearken what is said, stand still let vs
not feare, but behold the saluation
of the Lord which he will shew vnto
vs, undoubtedly in this day; Amen.
And thus for the generall hosts of
God, and the annies of his power
in heauen and in earth.

Now the other more speciall host,
of

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of this Lord God of Hosts is his *trained souldiers*, the Armie which hee hath in his Church for defence thereof, or to send out against their enemies, and his also for their sakes. This Armie was the Israelites coming out of Egypt which are called *Gods host* and *Campe* who went *vp barnessed*; their resting places were called *encampings*, and their lodging was in *Tents*; The Lord caused a *muster* of them and to be numbered, and found among them to bee 603550 able men to draw sword all that were 20. yeers old and vpward. Hee set them in order in marching, and appointed them *standards* and the severall armies to attend the same. This host was the host of God, Christ their Prince and their Conductor. His Lieutenant generall *Moses*, who was as a King among them. After *Moses* he set *vp Iosua* to be generall after him, *Iudger*, then *Saul*, and *David* the King, whom the Lord girded with strength to the battell, reaching his hands to warre, and his finger to fight, so as by hee could by his

Exo. 12. 41

51 & 14.

20. & 23.

18 & 14. 2.

& 15. 27.

Num. 11.

20. & 16.

Ios. 5. 13.

Exo. 13. 21.

& 14. 19.

Pf. 77. 20.

Esa. 63. 12.

Deut. 33. 5

Pf. 18. 32.

34. 38. &

144. 1.

The Bible-battells. 23

armes breake a bow of Steele. Thus he trained him vp to fight his battells.

This Army of his people is called the host of the living God, and the Lords host, with this he taketh part, and for it fighteth as a Lyon; with this he goeth to fight against his enemies; for the battell is not theirs but the Lords; and therefore the Lord was for them, to giue them many glorious and incredible victories over their enemies.

And as the Lord was glorified in victories by these, so will he assuredly be now also for his Church in his owne good time. For albeit the beast must warre with the Saints, and for a time overcome, *Rev. 11. 2. & 13. 7.* yet at length shall the lambe with his best, called, and faithfull preuaile, *Rev. 7. 14.* He shall ride vpon the white horse with many crownes vpon his head, the armies of heauen also following on white horses, as triumphing ouer all their enemies, for he is the King of Kings, and Lord of Lords, And thus of the warres of God with man,

CHAP.

1 Sam. 17.

35.

Ios. 5. 15.

Esa. 31. 4.

Deu. 20. 4.

1. Sa. 17. 47

2 Chr. 20.

15.

Rev. 19.

16.

The III. Chap.

*Of the warres of man with man,
and of the lawfulnessse
of such warres.*

*S. Aug. ad
Bonifac.*

VV Arre is the contenti-
on betweene Princes
or States by armes or
force of men, vnder order and good
gouernment to obtaine victory, and
for the conquering and subduing of
the Dominions, bodies and goods of
one another, to liue the better af-
terwards in peace and honour. For
saith a Father, the true seruants of
God make warres, that the wicked
may be restrained, and good men be
releued.

Warre vpon iust cause vndertake
is vndoubtedly lawfull: And this
necessary to be knowne and bele-
ued of all that vndertake warres. For
there is nothing more for encourag-
ment

The Bible battells. 25

men, in any action, then to have
conscience satisfied in the lawfulness
thereof.

Some, as the Anabaptists, hold it
not lawfull for Christians under the
Gospell to make warre; but such are
but dreamers, for

1. God is pleased to be called
man of warre; now he neuer admit-
teth a title of a thing unlawfull.

Exo. 15.

2. He hath given commandement
to his people sometimes to fight:
Numbers 31. 3. 1. Sam. 13. 3. Deut.

20. 10. 15. Hee made lawes for direction
to them, when they went to warre,
Deut. 20. 10. 15.

3. Holy men of eminent place
and graces have made warre, as did
Abraham, Isua, David, and o-
thers.

Gen. 14.

4. God would send his spirit vpon
them to encourage them to the
warre, as he did vpon Gideon, Ehad,
Jephson, as you may read in the book
of Judges.

5. God raised vp some Prophets
to comfort, and set forward his people

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Iud. 4.
2 Ch. 20.
14, 15.

ple to warre; thus he mooued *Deborah* to call *Barak* into the warres: and *Iahaziel* to encourage *Judah* to goe against their enemies.

Pf. 144. 1.
Sc 18, 39,
40.

7. God taught *David* to play the part of a valiant Captaine and soldier; he made his hands to warre, and his fingers to fight, and made his arme strong to draw a bow of Steele, as before is shewed; for which *David* rendered thanks to him: yea *David* often consulted with God aforehand and had answer from God, with promise to giue him victorie in battell before he went out, which he would not haue afforded him in an action sinfull and vnlawfull to be done.

2 Sa. 5. 19.
23.

1 Ch. 5.

8. In Battell, when his people rested vpon him, and cryed to him, he did helpe them and made them Conquerours.

2 Ch. 20.
Ier. 48 10.

Lastly, war against Gods enemies, and the battle fought against them, is called the Lords battle, and his work which they do, which God so alloweth of, as he denounceth a curse against them that shall doe it deceitfully or negligently.

Thu

Thus we see what warrant warre
hath from the Lord of Hosts in the
old Testament. But they will grant
this to be so in that time, for then
God shewed himselfe a man of warr,
and was as it were delighted with the
title of Lord God of hosts so often
giuen to him, and seldome hardly
once the name of the God of peace.

But in the new Testament the case Iam. 5. 4.
is otherwise, for hee is but once
or twice at most called there the
Lord of Hosts, more often the God of
peace: wee be now vnder the Lord
Iesus the Prince of peace, and doe
professe the Gospell, the word of
peace, which should mooue all
Christians to liue in peace and haue
warres, battell, and slaughtering of
men.

Its very true, that all men should Ps. 34. 14.
seek peace and ensue after it, as a bles-
sing of God: yet iust and necessary
warre is not to be condemned, for as
a Father saith, It is a part of iustice by
warre to defend our Countrey and
confederates, and such as need ayde of
from spoylers and oppressors. New

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ther doth the New Testament disallow of war so it be just.

Mat. 24.
Reu. 19. &
17.

Our Prince of peace telleth vs of wars, and is pleased to be set out as a Captaine of an Host riding on horte backe, and subduing his enemies: and making a laughter of them. Hereby shewing that his Church shall haue wars, and he will take their part and helpe to subdue their enemies, as he hath often done and yet will doe.

Luk. 3. 14.

When the souldiers aske of **Baptist** what they should doe, he did not will them to forsake their calling: but admonished to doe violence to none, to accuse none falsely, and to be content with their wages, as allowing the calling, but reforming the abuse.

3. We find religious souldiers in the new Testament, the religious Centurion, **Cornelius** a Captaine Mat. 8. 8 10 and a souldier fearing God that was Act. 10. 1, 2, 3, 4, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 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992, 993, 994, 995, 996, 997, 998, 999, 1000.

4. Saint Paul maketh it a requisite, to be valiant in battle, if the lawfulness of warre had been our

that vnder the Gospell, the Apostle
would have left that out, as now no
fruit of faith.

God hath now appointed
Kings vnder the sword: not onely Rom. 13. 4.
to punish offenders vnder them; but
also to defend their subjects from vi-
olence and wrong at home and a-
broad. As the Lord in calling the Gen-
tiles, the Gospell made choyse in
the first place to begin with one of
this calling before another: even a
Captaine called *Cornelius*, to whom
he sent his Angell, and after Saine
Peter to instruct him, and to make
him and his, the first fruits of the
Gentiles, so far was he from disesteem-
ing of the calling.

We must know that the Gospell
taketh not away the law of nature
to defend our selues by forcible
meanes against violent enemies: yea
with a good conscience may wee
take vp armes when there is no safe-
ty but in armes. And what hindereth
Princes and States to recover what
is iustly their owne, if otherwise not

to bee gotten but by force of Armes?

8. Hereto adde the practise of all Christian Emperours, Kings, Princes, and States in all ages vying upon iust cause armes. *Makere sin of delictum*, saith Saint *Augustine*; but abuse it: yea saith *Amor*, a worke it is of righteounesse when the cause is iust. Therefore from all these sayings and former reasons we may conclude warre, if not abused, to be lawfull.

Capitaine called *Cornelius*, to whom he had his *Angell*, and after saith Peter to instruct him, and to make him and his, the first fruits of the Gentiles, for he was he from children of the calling.

CHAP
I shall knowe at the Coloss
taken not away the law of nature
to defend our selues by forcible
meanes against violent enemies
with a good conscience
take up armes when there is no sale
y but in armes. And what hindereth
Princes and States to recover what
is iustly their owne, if otherwise not



IV. CHAPTER.

*Of a right souldiers Honourable calling and im-
ployment.*



A Right souldier in his vocation well qualified, and behaving himselfe worthily like a true souldier indeed, liveth in a course of life worthy Honour, and his employment in warlike affaires is very honourable; for,

1. God himselfe is pleased to carry the name of a souldier; God is a man of Warre, saith *Moses*, and the Sonne of God, professed himselfe to be a Captaine of the Lords

Gen. 14.3.
Ios. 5.14.
15.

32 The Bible-battells.

host; Now titles which great personages beare, groweth much the calling which these titles imply though formerly that vocation had bene never so meane and base in esteeme.

2. The most renowned in holy Writ, and in humane stories have attained to great fame and glory by their vallant Acts and feats of armes; as we may see in *Iosua*, in *Gideon*, *Ehud*, *Baruc*, *Sampson*, *David*, and his Warriours. What speeches are there of the Nine worthies, whereof *Iosua*, *David*, *Iudas Maccabees* are three, is it not all for their valour and victories in battell? By warres the fame and memorie of *Iulius Caesar*, of great *Alexander*, of *Pirrus*, of *Tiberius*, of *Scipio*, and *Annibal*, of *Standerburg*, of *Charles* the first remain immortall, with innumerable other both in prophane and diuine storie.

3. Whence came all those so greatly affected titles now in the world? rose they not from valour, prowess, martiall employments and exercise of Armes? whence came

Esquire,

Esquiers; I bar by being Arminge of
bearing weapons of warre, as armour
bearer. Whence came a Knight of
old? not by scraping of wealth, and
buying the title, but by being Miles
adubed to, wheuer, a Noble man Es-
quier & hundred Gentlemen, spirit and
be houle man of armes. The like of
an Earle Comes, was a Lieutenant or
Brouist Marshall, a Duke, Duke came
of leading a Company, a chiefe cap-
taine in the field: yea whebe came
tho highest name of idigony, the
name of *Imperator* Emperour, but
from honour in the field bestowed
vpon him that know how to rule
and command on hostes men. And
it is my grette as the names of our
honorificall and noble, but what were
they but stout men of valour, who
chose for their valour and courage
to doo their country service, ver y
a up *Solomon* the wisest King thas
not was, hee such as were men of
warre, to be much honoured then
to be employd in souldier work, such
as he employd strangers in, and the
people of Canaan the Hittites, Amo-
rites.

2 Ch. 8, 9.

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rites, Perizzites, Givvites, & Jebusites.
 These accursed and base people were
 not worthy to be men of war; the
 function was too honourable for
 them, as it is for to many admit-
 ted now into it, more fit for Stocks,
 Bridewell, Gaole, Gallies, or the ve-
 ry Gallies, then to be enrolled a-
 mong the honorable, and men truly
 worthy the name of souldiers, if the
 worth of a true souldier were well
 weighed. In old times the best in Nations,
 as Kings, Princes, Nobles, were men
 of warre: the best in stature, the pro-
 perest and tallest men, as the three
 sonnes of *Isaac*, the best that surpas-
 sed other in excellencies, in courage,
 valour and strength, such as *Sau-
 cho*, were commonly men of war.

1. Sam. 14.

32.

6. By the profession of armes ma-
 ny have attained from meane condi-
 tions, to great honour, *David* from a
 shepheard to be a King of *Israel* was
 not *Israh* base of birth, yet by valour
 became a Iudge in *Israel*. *Asterus*
 the Athenian who was Lieutenant to
Artaxerxes was hee not a Coblers
 sonne?

sonne? *Emmenes* one of *Alexanders* Captaines was a Carters sonne, *Servius Tullius*, who triumphed three times, was the sonne of a poore servant, whence he was called *Servius*. *Diaclessian* though a bloody persecutor of Christians, yet a valiant man, who obtained the Empire by his prowesse and valour, and yet but a Scriveners son. *Nicholas Piccinino* the great Captaine and Commander of the Armies of the Potentates in *Italie* was but a butchers son. *Ochiali* of a poore Marriner for his valiant service, became Admirall of the *Turkes* Nauy, and one of his Counsell. It were too long to relate the number that have risen and have become renowned by warrs.

7. The famousst Nations of the world, the *Romans*, who subdued Kingdomes, never held any profession worthy so great honor, nor ever rewarded any so much as they did, valliant men, generous spirits, noble courages, adventuring their lives, & obtaining therby praises to themselves & glory to their Nation, as their histories do shew.

8. That

That Calling must needs be honourable which requireth for many honourable parts and praise-worthie endowments requisite to make a man deserving to be admitted into militarie profession, as to be a man of vnderstanding, of sharpe and quicke apprehension; of a stout and vndaunted courage, and yet not fool-hardy but prudent and patient; of an able body, yet no lubber of a lustie and sluggish Disposition, but nimble and lively, to execute designments, and crowning all this with true religion and zeale towards God, with a loyall and faithfull heart to his King and Country.

9. For the honour of this profession, how great volumes are written of men of warres, their valiant deeds & memorable acts haue caused them to be registred to all posterities; by the pen of the learned, which cannot be read, but with both great delight, and great profit, even to make valorous and courageous spirits emulous of their fame and glory,

Lastly, what profession procured
more

more honour to people and Nations,
 then men of warre haue done. How
 famous was Greece for her *Achilles*,
Diomedes, *Themistocles*, *Pericles*, and
 others? what praises everlasting did
Greece that little Country obtaine
 by her peerelesse *Pirrus*, and that
 terrour to the *Turks* *Scanderbeg*? Re-
 maineth not *Macedonia* aliue by her
 great *Alexander*, *Troy*, by her valiant
Heitor, *Rome*, by *Cesar*, *Pompey*, *Sci-*
pius *Horatius*, *Fabius*, and the rest. *La-*
cedemon by *Sparta* and *Demetrius*, *Car-*
thage by her *Hannibal*, and so other
 places by their valiant worthies, well
 exercised and experienced Chief-
 taines? And in a word who is more
 worthily honoured in the hearts of
 all vertuous men, then a man of cou-
 rage, so be it he be otherwise well
 qualified, that by some base condi-
 tion he wrong not himself which true
 generosity of spirit will utterly dis-
 daine to doe.

CHAP.



V. CHAPTER.

*Of the iust causes and true
grounds of making warre.*



AS we see the vnder-
taking of warre to be law-
full and honourable, so
must it be ever therein
vnderstood that it also be
just; for the cause as it is either good
or euill, so is the warre, so may the
issue bee thereafter expected. The
warres vndertaken of the *Israelites*
by warrant from God prospered:
True it is, that vnjust warres some-
time may haue good successe, for the
iniquity of the people against whom
they

they are vndertaken: and therefore
by the event, the iustice of the warre
is not to be ever judged; but by the
just cause thereof. Now in ancient
times warres *defensives* and *offensives*
haue been made vpon these grounds.

1st A warre just, by reason, by the
iudgement of nature, and by custome of
all Nations, and by religion it selfe, is
that which is vndertaken in defence
of our Country, religion, libertie and
state.

God alloweth to goe to warre a-
gainst an enemye coming vpon vs,

vpon this ground was the warres of
Iosua against the *Amalekites*, of Gide-

on against the *Midianites*, of Iaphet
against the *Amorites* of Sam against

the *Philistines* and others spoiling
them, of Asa against Zerah the Ethi-

opian, of Abab against Benhadad the
Syrian, of the *Romans* against Han-

nbab, and of the ancient *Bethians*,
here against the *Romans*, *Saracens*,

Danes, and *Normans*. A Heathen
could say, *Iustum est bellum*, & *pium*

me, *quia nullus in armis relinquitur*
salus. It is both just and godly, when

otherwise

Num. 10. 9

Exod. 17.

Judg. 6. &

12.

1 Sam. 14.

47, 48.

2 Ch. 14.

1 K. 20.

2 Sam. 17.

11. 26

7. 20. 201

2. 10. 201

2. 10. 201

2. 10. 201

2. 10. 201

2. 10. 201

2. 10. 201

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otherwise we cannot live safely, vnder
 the law. It is just war to bring vnder
 such as rebell, having formerly yeeld-
 ed subjection, vpon this ground
 went Theodoroman with the ayde of
 other Kings against the King of Ser-
 den, and the rest; for Jeron against
 Meach, Amerech against the Edomites;
 Nabuchadnezzar against Zed King,
 whom he had made King, and taken
 in path of; Salpator against the
 Iboe, which conspired against him.
 Thus Kings iustly make war against
 Native Rebels, as David did against
 Absalom, and against Bichri; hee
 I. I. It is just war to helpe friends,
 Allies, and Associates vniustly op-
 pressed and wronged. Vpon this
 ground Abraham armed himself, and
 set vpon the four Kings to rescue
 Lot, whom they had carried away
 Captiue. David rescued Keyleh from
 the Philistines, Saul Iabesh Gilead from
 the Ammonites, and hee the Gibe-
 nites from the Ammonites. Iudas and Sa-
 mon his brother helped the orthodox
 Iudaeans. The Romans made war
 against the Samaritans in the defence of
 the

Gen. 14.
 2 K. 3.
 2 Ch. 25.
 2 K. 24. 20.
 Eze 17. 15
 2 K. 17.
 3, 4.
 2 Sam. 18.
 & 20.

Gen. 14.
 1 Sa. 23. 3.
 & 11.
 Ios. 10. 6, 7

1 Mach. 5.
 10. 17. lib.
 de Offi.
 Bell. Gal. 7.

4. The Bible-battells.

and his host passage peaceably, but
stopped up his way.

Numb. 25.
17, 18. &
31. 1. 3.

V. It was lawfull to the *Israelites*
for religion sake to avenge the Lord
upon Idolaters, which by wiles and
enticements corrupted the people of
God. This is warranted by the Lord;
vpon this ground *Israel* sent an army
against the *Midianites*, *Josue* and all
the Elders held it lawfull vpon such
a supposed ground, (had it been true)

Ios. 22. 12.
33.
Iudges 10.

to make warre against the two Tribes
and halfe. Also the Chiefe in a State
consenting to punish notorious of-
fenders, if they cannot get such de-
livered peaceably, by warre may set
vpon their maintainers, as *Israel* did
vpon the obstinate *Beniamites*.

Deut. 20.
30.
Numb. 31.
33.
Deut. 20.
30.
1 Sam. 10.
& 12. 30.
31.
Lev. 24.
Flor. 24.
Cam. Phil.
Comm.

VI. Indignities vnjustly offered
vnto Ambassadors, or messengers
sent from one state to an other is just
cause of warre, for this did *David* set
vpon the *Ammonites*, & handled them
with great severity. This wrong the
Romans revenged vpon the *Egyptians*,
Libyans, *Grecians*, and *Americans*.
Charles Duke of Burgundy put all the
midle of Europe in a flame.

Castle of Nels to the sword to the sword for killing his messenger. For Ambassadors or Messengers are privileged by the Lawes of all Nations and suffered to passe safe among the poynts of weapons.

See Dr. Sutchiffes his practice of the law of Armes.

VII. Reproches offered and injuries done to principall men in a State of just cause of warre. This caused the warre betweene *Iepth* and *Salmunier*, who called the *Gileadites* fugitives, whereof *Iepth* was the head. The taking away of *Salmunier* wife, being a Judge in *Israel*, made him take revenge upon the *Philistines*. The *Rhodesians* abusing the *Romans* with insolent termes, when they took part with *Perseus* cost them dear: *Fredrick Barbarossa* besieged and tooke *Milan* for a scorne offered to him. *Gideon* for that he was contemned & sleighned of the Elders of *Succoth* and *Penuel* after his victorious returne did fall vpon them. For high authority is sacred, and the iniurie, reproach or contempt offered there, is not to passe unpunished.

of. m. 2. 1
Judg. 12. 4

Judg. 8. 1

1 R. 2. 2. 1
2 R. 2. 1. 2

VIII. Vpon the injuries and wrongs

44 The Bible-battell

17
eind
10
of
the
law
of
Armes

wronge unjustly offered and spoyle
made and subjects carried away, Prin
ces and States have cause, by warre
to get satisfaction and recover their
right, if otherwise they cannot bee
righted; This was **David** warre with
the **Amalekites** to regaine from them
their wives, children, & goods carried
away, and with the **Philistines** robbing
the shephering flocks. The **Romans**
with many warres prosecuted **Mas
sabianes**, for that by one generall
proclamation he had caused divers
of their people to bee massacred:
They also warred upon the **Sassanians** for
spoiling the **Romane** Merchants.
This was the cause of the **Romans**
third warre with the **Parthians**,
also with the **Arabs**, and with
neighbours for injuries done to
their subjects, redounded to the Prince,
which he is to fight and to cause sa
tisfaction to be made, which if rea
sonably offered, is not to be refused.

1 Sam. 30.
1 Sam. 33.
1 Sam. 34.

1 Sam. 34.

IX. Breach of Covenant and pro
mise hath beene cause of warre.

1 K. 22. 3.
& 31 34.

on this, did **Abel** warre upon the
King of **Syr** to recover **Ramoth** in
Gilead.

The Bable battell 45

which he had promised
 before to restore to him, for this
 cause the Romans began their warres
 with Persus the King of Macedonia.
 To get peaceable possession of
 a Country justly claymed, as David
 did the King dome of Israel, there-
 fore he warred against Iffobsheh and
 the house of Saul.
 To revenge olde injuries of-
 fered by predeceffours, the same be-
 ing continued in their posterities;
 upon this was the warre performed
 by Saul, and commanded by God a-
 gainst the Amalekites, for the evil
 they did to the Children of Israel
 coming out of Egypt. And least this
 might seeme to be something hard
 yet the portents & tokens against
 whom Saul was sent, we must know,
 that the Amalekites continued En-
 mies to Gods people, the Children
 living in the steps of their forefa-
 thers from day to day, of the
 Iudgement to the day of Saul, yea
 when Saul took prisoner had
 made many a childe fatherlesse, (no
 doubt

21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Liv. 42. 7
 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

46 The Bible-battells.

Judg. 3. 13
& 6. 3. &
7. 12. & 10. 12.
1 Sam. 30.
1.

doubt of *Israel*) the older *Samuel* would nor have so laid to his charge nor so revenged it vpon him; as he did. They were ever taking part with the Enemies of *Israel*, as all the cited places in the margin shew. Now to take part with an enemy is just cause of warre: vpon this the *Romans* warred against *Rubilius* of *Macedonia*, for that he aided the *Carthaginians*, and joyned league with *Hannibal* against them.

2 Sam. 8. 3

1 Ch. 18. 3

XII. *David* made war vpon *Hadadzer* King of *Zobab*; (and some thinke justly) being jealous of his greatnesse, comming with a great Armie to establish his Dominion and to border so neere vpon him, as at the River *Euphrates*. It is wisdom for Printers to looke vnto the dangerous attempts of high and aspiring spirits; over much seeking to enlarge their power and Dominions.

Lastly, warres have bene justly made by *Israel* Gods people, at Gods command, to subdue Nations, and to possesse their Kingdomes as they did the Kingdomes of *Canaan*, and in he

reuben

rited

rited them. Thus also warred *Nebuchadnezzar* the Babylonian, *Cyrus* the Persian, *Alexander* the Grecian, and afterwards the Romanes to subdue people vnder them, and they vnderooke it, and prospered: but whether they had, all of them, and in all those warres, that immediate diuine warrant, and did it lawfully, I dare not affirme: and therefore much lesse let any aspiring spirits now take liberty to doe so.

1. The *Israelites* had a word of Command from God to subdue *Sen* the *Amerites*, *Ogg* of *Basan*, and all the Kingdomes of *Canaan*, and a word of encouragement to haue aid, to get them, as they had before a word of promise to inherit the Country.

Deu. 2. 24.
Ios. 14. 6.
Gen. 15.
18. 21.

2. Concerning *Nebuchadnezzar* and *Cyrus*, to them was Gods will reuealed, and they were foretold of their successe to fetch them forward to the subduing of people, and to bring them vnder their Command, *Isaiah* foretold *Nebuchadnezzar* in a dream, and expounded

Dan. 2. 28.
31. 43.

48 The Bible battell.

expounded by *Daniel* to him, and
 confirmed by *Jeremie* the Prophet to
 the Jews in *Judea*, and by *Ezechiel* in
Babylon whose words came no doubt
 to the eares of *Nabuchodonosor* whom God
 had given all Kingdomes, people
 Nations and tongues. *Cyrus* the Per-
 sian was by name fortold hundred
 of yeeres before he was borne, of his
 rising, rule, and Dominion, of which
 he had gotten knowledge, and ascri-
 bed his successe to be from the Lord
 God of heaben. This knowledge he
 might have from *Daniel* who lived
 in *Babylon*, when *Darius* and *Cyrus*
 reigned, that subdued the *Babylonians*.
 How *Alexander* the Grecian
 Emperour, and the *Romans* know of
 their poulder and Dominion assigned
 to them of God, is not so plainly re-
 corded to help you, it may be, that
Daniel's prophesie, and disintepre-
 tation of *Nabuchodonosors* dream
 might be forgotten, and become
 knowne either by the writing of
 selfe, or by relation, and reading
 from one to another, or they might
 have it from the Oracles of their
 owne

Dan. 4. 19.

Esa. 44. 28.

& 45. 1.

Esd. 1. 2.

1. Ch. 36.
 23. 1. 1. 1.
 7. 1. 1. 1.
 1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

owne imagined Gods; but indeed
 devils, who well knew the Oracles
 of the true God, and so told the Gre-
 cians and Romans such things, as
 from themselves, promising to them
 victories, and dominion over Nati-
 ons, in which the Scriptures of the
 Prophets had foretold should surely
 come to passe. Now they finding
 successe according to the voyce of
 those counterfeiting Oracles; they
 ascribed it to the power and gift of
 those Iddol gods and Devils: and so
 held it lawfull to hold those King-
 domes which they could subdue, as
 the heathen did imagine, as appea-
 reth in the speech of *Apollonius* the
 King of the Ammonites; Jud. 11. 24

Thus wee see vpon what grounds
 wars in ancient times have beene
 made to make them lawfull & iust;
 which is the first thing to bee consi-
 dered of. For as the cause is good or
 bad, so may wee expect the issue:
 howsoeuer a good cause will encou-
 rage to battle, let the event be, as
 shall please God.

Vniust warres doe worke the Au-
 thors

50 The Bible-barrells.

Exo. 17.

1 K. 20.

2 Sam. 10.

16, 17, 18.

2 Ch. 14.

Iud. 20.

Ios. 7. &

thore confusion very often, as may
be seene in the vniust warre of *A
maleck* against *Israel*, of *Sihon* and
Og without cause, comming out a-
gainst them of *Benhadad* his warre a-
gainst *Ahab*, of the *Syrians* a-
gainst *David*, of *Zerah* with his ten
hundred thousand against *Isa*, True
it is, that iust causes haue sometime
an euill euent, for the finnes of the
people, and sometimes the vniust
may preuaile, as *Beniamin* & *Gad*,
in two barrells against *Israel*, for
their greater ruine at the length, as
it hapned to these *Beriatolites*, and
to the *Inhabitants* of *As*, and *Bethel*,
though before they had made *Israel*
flye before them.

That wee see upon what grounds
various ancient times haue bene
made to make them fall & fall;
which is the first thing to be con-
sidered of, for as the cause is good or
bad, so they wee expect the issue.
Therefore a good cause will encrea-
se, and a bad will decrease.

CHAP.

And thus we see the
first barrell of the
Bible-barrells.



VI. CHAPTER.

Of necessary Wars.



It is not enough to look
only to the iustice of
the cause in making
warre; but also it is to
be considered how ne-

Pr. 68. 30.
& 140. 2.
& 120. 7.

cessary and conuenient it may be.

The evils of warr should make men
not to be hastie to goe to warr: Its
an euill qualiry to delight in warre;
against such *David* speaketh and de-
sires God to scatter them, as being
euill men and violent, especially
when they make themselves ready
to battle against such as be for peace.

Leu. 26.
25.
Reu. 20. 8,
9, & 16, 14

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The sword is threatned as a punishment, and to shed blood is the Devils delight, hee it is that seduceth the Nations to make warre, and hee sendeth out the vncleane spirits, like croaking froggs to gather Kings to battle.

Besides these considerations, the calamities and miseries of warrs are vnutterable, who can recount them? Lusts of vnrule Souldiers raigne, without respect of friends, or foes, many times. The battle of the warriour (saith *Esa*) is with confused noyse, and garment rolled in blood; and hee telleth the people that the sword hath made the world a wilderness and destroyed Cities; yea children haue beene dashed to peeces, houses spoyled, Temples robbed, strong men slaine, and women rauished, and crueltie committed without pittie. The woefull effects of warre are truly set out in *Seremies* Lamentation, and in the book of the warres of the Iewes in the last destruction of Ierusalem, who can reade either booke without teares,

Esa. 9. 5. &
14. 17. &
13. 16. 18.

Isa. 8. 24
6. 41 &
7. 34 &

Lam. 1. &
2. & 3 &
4. & 5.

Ser. 1. 11. 1
2. 18
3. 10
4. 10 & 9

teares, except their hearts be of Adamant?

Yet a iust warre, if also necessary, forcing to take armes against an infesting Enemie, is to bee preferred before an vniust peace. That which hath beene uttered concerning the euill of warre is not to discourage valorous hearts, nor to abate the courage of the valiant, who know that true fortitude is binely seene in perills, and borne patiently without daunt of spirit: but it is onely spoken to prevent rash warre, for *Dulce bellum inexpertis*, as also to aduise such to consider in whose power it is to make warre, that iust causes of warre bee not pretended onely, and ambition, desire of Sovereignty, and other motives sinister bee indeed the causes thereof.

Offensue warre vpon iust and necessarie grounds is, lawfull both from command from God, and the praetises of iust Princes, as wee may obserue in Divine and humane stories: But *Defensue* warre,

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magis est inuis natura & politice officij: yea and better becommeth the people of the Prince of peace; and indeed, the warres foretold in the Revelation, which the Church shall haue with the beast, the Dragon, the whore, the false Prophet,

Note this, and with *Gog* and *Magog* are altogether *defensue*. For its ever said (a point worthy obseruation) that the beast made warre, the Dragon went out and warred, the spirits of diuells went out to gather armies to battle; the beast, the whore, and tenne

Reu. 11. 7. Kings made warre with the Lambes;
& 23. 17. *Gog* and *Magog* gather together a-
& 13. 7. & gainst the Saints, So that the *offen-*
16. 14. & *sive* warre is on the enemies side,
17. 1. & and the *Defensue* warre is altogether
19. 19. & on Christ and his Churches
20. 8, 9. part, by which yet they shall overcome: would God this were considered of; if the Enemy begin, let vs stand for our Religion and liues with courage, Christ will take our parts and giue vs a glorious victorie in the end. The Lord hath spoken it; if we belecue his Prophets,

we

wee shall prosper; and hee that be-
leueth maketh not hast, if wee
take a right course, let vs stand still,
not feare, fight valiantly the Lords
battles, for and in the cause of Reli-
gion, seeking to avenge the Lord
on those Romish Midianites, and
behold then the saluation of the
Lord, which hee will shew vnto
ye in his appointed good time, even
so, Amen.

two young girls. A few more; and then

with their Hoffs, very v-

regia italiana in Italia

~~10th 1955 1st 1st~~

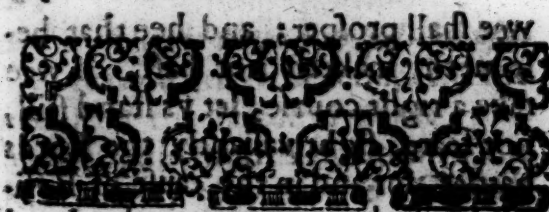
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C4 CHAP:



first, then is to be
of the sword,
on employ them-
a to that point is
ing approved, as
justice of war be-
nited judgment, the
ration, and well as

—100—



glor, looking to avenge the Lord
on those Romish Ministers, and
The VII. C. H. A. B. Lord, which hee will shew you

Of the chiefe authority in
to war; and of Kings going out
with their Hosts, very u-
suall in ancient ages,
~~but yet ever arbi-~~
trary.



For mature delibe-
ration, and well ad-
vised iudgment, the
iustice of warre be-
ing approoued, as
also that the same is
necessary (least men embroyle them-
selues in needlesse vse of the sword,
to their owne ruine) then is to bee
con-

considered in the next place by what authority this warre is to be vnder-taken; for a necessary and iust warre doth not warrant everie one vpon their owne heads to make warre, though they be able to gather a power together; but the first moover thereto must be the supreme authoritic in the State, whether it be *Monarchicall, Aristocraticall*, or any of the rest, by which the people of that State is governed.

The warres which God allowed, and so iust, which he also commanded, and so necessary were made ever vnder, and by the authority of such as he set ouer his people. Thus the warre against *Amalek* was commanded by *Moses*; so was that against *Midian*; in like manner Israel warred vnder the command of *Josua*, after vnder the Iudges, and then vnder Kings, as vnder *Saul, David*, and the rest, who did in their owne persons goe into the warres.

And this same was viall in all former ages, even from the beginning of warre mentioned in holy writ,

Exo. 17. 8.
Num 31.

§ 8 The Bible-battells.

Exo. 14.
2 Ch. 12.
& 35. 20.
1 Kin. 20.

that Kings themselves went out to warre, as the foure Kings against the five in *Gen. 14.* *Pharao* in his owne person pursued *Israel*, *Shushak* King of *Egypt* came with his host against *Judab*, and so *Pharao Necho* went forth with his owne forces, *Benbadad* the *Syrian* came himselfe, and with him thirty two Kings into the field.

Iosua 10.
Num 21.

All the Canaanitish Kings came themselves with their hosts, so the two mighty Kings *Sihon* King of the *Amorites*, and *Ogg* the King of *Basan*. And thus did all the Kings of *Israel* and *Judab*: *Saul* went into the field continually; *David* was often there in person; so was *Ieroboam*, *Rehoboam*, *Abiam*, *Asa*, *Iehosaphat*, *Amaziah*, and the rest; yea by the appointment of God some were appointed to order the battell themselves, as was *Ahab* against *Benbadad's* host; This was the custome of great Monarches subduing the world to goe out in person; as may appeare in *Salmanaxer*, and *Sennacherib* the *Assyrian* Kings in; *Nebuchadnaxer* the *Babi-*

1. K. 20. 14
2 K. 18.
9. 13.

Babylonian, in Alexander the Macedonian, in Cyrus, Darius, Zerxes, the Persians, in Julius Caesar, and other Roman Emperours; in Tamburlaine the Tartar, and Bajazet the Grand-siegecour; in Charles the great, Emperour of Germanie. This made Princes famous, their warres to be maintained, the battells to be fought with more courage even to the utmost; and so a more speedy dispatch one way or other to make some end, and to bring peace, the good and blessed conclusion of all iust wars.

Though it seemed expedient vnto Kings in those dayes to goe in person with their Armies; yet no doubt care was had of their safeties, that they should not be suffered to expose themselves rashly into the battle, as *Ahab* did, and *Ishai*, which cost them both their lives. For the valiant Captaines would expose themselves desperately when they saw their Kings in danger, as *Ishai* did, who rescued *David* with great hazard to save his life from the stroke of *Ishbi-benob* the Gyant. Hereupon

2 Ch. 35. 6.
Ier. 39. 5.

1 K. 22. 30.
2 Ch. 35.
23.
2 Sam. 22
27.
1 Sam. 26.
16.

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2 Sam. 18. on it was, that David held Abner and
 38. others about Saul worthy of death,
 because they had not kept more safe-
 ly the King: For his Subjects re-
 flecte the life of a good King, more
 worth then ten thousand of them-
 selves; Princes may bee in the field,
 2 Sam. 21. but its not necessary to goe into the
 17. battle, least (as David) for want said
 1 K. 22. of him, he be lye quenched, and
 the people be scattered, as upon A-
 babs death, *Sam 03 10 11 10 10 10 10 10 10*
 whether they goe forth, or stay at
 home, which is best to them, and
 may be best according to their own
 pleasure, yet is it best to have autho-
 rity that which must first move to
 make warre; People may not if they
 would gather together to warre la-
 geant an open enemy of their owne
 2 K. 23. 18. holds, for God hath punished such
 attempts as may be done in the pro-
 1 K. 22. 28. sumptuous practices among them.
 Num. 14. selues without command from au-
 40. 44. 45. thority, and were overcome by
 Deut. 1. the enemy. Such was the attempt of
 1 Mach. 5. one Iscariot and his followers, who
 56. 60. 61. came glory to get a name, would
 67. gather

gathered troupes to fight against the
 Hittites, and obeyed not *Judas* Ma-
~~chabeus~~, and therefore were over-
 thrown: and so were certain Priests
 slaine, vpon such a vaine underta-
 king. Among the Romanes those,
 that thus offended, by their lawes
 were in case of treason. People must
 therefore have warrant; for other-
 wise even to spoyle or kill an enemy
 is theft, and murther; and the bat-
 tle on their parr no better then a
 field of blood; and their doings, but
 disorder and confusion; except it be
 to repress a sodain rising of Rebels,
 or to withstand a violent and sodain
 coming in of an open enemy. O-
 therwise none are to bee accounted
 publike enemies in warre, but those
 whom publike authoritie so decla-
 reth to be: yea, and if any rise vp in
 rebellion, if authoritie know it, the
 Captaines are to await for command,
 before they gather power against
 such rebels: as may be manifest
 in *Abisai* and the rest, who moo-
 ved not the rebellion of *Bichri*, *2 Sam. 20.*
 till *David*, who knew it, gaue com-
 mand *1-4. 6, 7.*

*F. ad L. ubi
 manifest. &
 L. vine C
 vi arma-
 rum usus.*

mand to follow him: But when men
 have such warrant, then let them o-
 bey readily, and be as servicable to
 to their Leaders, as the Israelites pro-
 mised to be to *Iosua*.

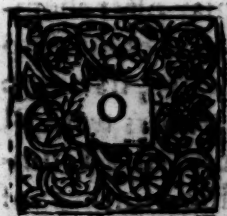
CHAP.

in which and the rest, who mo-
 ved not the rebellion of *David*, who knew it, *Sam. 17. 22.*



VIII. CHAPTER.

Of Presse-men, and Vol- untaries.



Of such as goe to warr,
there are two sorts;
such as be comman-
ded, and such as of-
fer themselves. The
former wee call *pres-* Deut. 33. 5

sed; who without enforcement would
not goe, *Moses* was as King in Isra-
el, and he waited not for Volunta-
ries, but commanded *Iosua* to chuse
out of every Tribe a thousand, to
make an Host of twelve thousand to
goe against *Midian*. *Sans* threatened
revenge vpon those that would not
come

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1 Sam. 31. come foorth to warre at his com-
6,7. mand; and God did ayde his autho-
rity by striking the people with
fear of him. That authority was
in *David* to assemble and gather a
power of his Subiects for warre;

2 Sam. 20.4 without which command Princes
could not haue waged battells so,
as they then did. And the Lords
command to Officers to give some
leave to depart, argueth their power
otherwise, to haue retained them.

Deu. 20.5. The other sort are tearmed *Volun-
taries*, which are either *Natiues* or
Foraigners. That men may offer them-
selues to the warres, and enter into
the profession of a souldier, its not to
be doubted. *Ebuds* souldiers were all
Voluntaries at the sound of a Trum-
pet.

Jud. 3. 27. So were the three sonnes of
& 5.2. *Iesse*, and such were *David*s worthies
which came and offered themselves,
and so was *Itai* the Gittite. Againe,
Deborah the Prophetesse praiseth the
Voluntaries which came to help *Za-
bul*. Besides she complaineth of such
as following their owne private busi-
ness neglected the warres: and with-
all

1 Sam. 17.
23.

all cursed *Wares* for more coming to
 the *help* the *Lord*. *Isaiah* names *28* *Ind. 5. 14;*
15, 18.
 .no. Moreover, that which may bee
 lawfull by pressing and computation,
 may as well be lawfull for Volunta-
 -rie as if there be no other cause
 or impediment to hinder these. It is
 the iudgement of Churches refor-
 -med beyond the Sea, among whom
 y^e have and trained up for warre, to ge-
 -ve Voluntaries. We know that Prin-
 -ces doeth p^rovide their affaires volunta-
 -rily, wh^{ch} hindereth, but that others
 in their due place, and within their
 power may also freely offer, if them-
 selves be lawfull calling may be as
 -well as being freely, as by comput-
 -tion circumstances and other consi-
 -derations Well weighed aforehand.
 And to conclude this, how should
 Prince and State doe, wh^{ch} have not
 power to presse, if Voluntaries might
 not in good conscience offer them-
 selves on bloudy and bloudy *Ind. 10.*
 to be trained up. Voluntaries must know
 and be resolved of some things
 .as is. Of the calling of a souldier,
 that it is lawfull, and that a man may
 therein

them live, and as well receiving wages, as men doe for discharge of their duties in any other lawfull vocation.

Luk. 3. 14. Be content (saith *John Baptist*) with your wages, speaking to souldiers; therefore may they serve for wages. Of the justice and lawfulness of the warre into which hee thrusts himselfe, seeing hee goeth not by command of supreme authority, for this is another case; when men goe not of their owne pleasure and will, but when any so doth, if the warre be iust, a man may serve with a good conscience of his owne accord: but if it be apparantly vniust, let men beware that they embrew not their hands in blood, going Voluntaries. If Princes command, the case is altered, for private persons may not sit and iudge of Princes actions; nor notoriously vniust as it was when Christian souldiers would not draw their swords against Christians vnder *Julian* the Apostate, though they served him vwillingly against others. *Sauls* servants would not fall vpon the

the innocent Priests of the Lord to
 slay them. But vvhether the fact, as in ^{Liv. 12.}
 such cases, is not notorious, a good ^{contra}
 man (saith Saint *Augustine*) may ^{Faust, man,}
 serve vnder a sacrilegious Prince: for
 the vniust command shall bind the
 Prince, vvhhen the duty of obedience
 shall make the souldier free. ^{ca. 7.}

3. They must consider of vvhæt
 religion those be, that doe make the
 vvarre, and whom they goe to serve
 vnder: for *Iehosaphat* vvas in danger
 of his life, and reprobued by a Pro-
 phet of God for helping *Ahab* an
 Idolater, who was an hater of God as
 all Idolaters be, though they them-
 selves thinke better of themselves.

4. They must haue the leaue of
 such as haue soveraigne authority o-
 uer them, for a subiect to one, can-
 not dispose of his owne person to ^{2. Ch. 19.}
 the service of an other Prince
 without leaue: but he may put him-
 selfe voluntarily into the service of
 his owne Soueraigne, whose subiect
 he is.

5. Voluntaries are to weigh with
 themselues what special impediments
 they

they haue to vwithhold from going, in respect of some paticular calling, requiring their owne person for discharge of the duties thereof: or some charge of a family, wvife and children depending vpon their personall being necessarily among them; or vvhether apparently their being at home may doe more good to their country, then their seruice in vvare.

8. Their end must be good; *Prophete & grege Christs*, as one saith, for defence of religion; & of the Church of God; for releasing the mainstly oppressed; for maintenance of right, and iustitie, and vvhichall to least experience for the good of their country, but not to runne in vnadulgedly, out of malecontentednesse, nor of an idle humor, nor of foolish vaine-glory, nor of a bloudie disposition, nor of a base mind for prey and booty; but as a man of valour, for more praise-worthy and better ends.

Lastly, that *Voluntaries* put themselves vnder the command of authority to doe sentice, and to be subiect

to rule and discipline, observing order, keeping their places; from which they may not in certaine cases depart without leave of such Commanders as they have submitted themselves vnto. For though they enter voluntarily; yet being vnder authority, they may not think themselves then free at all times to depart at their pleasure: For if they should, vpon necessarie service, such wandering starres would fall of, and such straglers would vterly faile the expectation of their Commanders.

Thus with these considerations men may be *Voluntaries*, and put themselves into military service and authority may admit of them as *Dauid* did of *Uriah*, of *114* the *Gittite*, with his followers: And as others haue done, as *historie* they. But yet the *Generall* and others which him must be cautious, and weigh what voluntaries they entertaine.

I. Beware, of such as flye from the Enemy, let them be tryed before they be trusted: for we may read in *stories*,

Guicciard.

History of
Scanderbag1.Ch.12.
19.

stories, that such sometimes have bin sent of the Enemy to doe mischiefes. Two Spaniards fained themselves fugitives to the Venetians with a purpose to kill *Alvisan* their Generall. So did certaine Turks with an intent to kill *Scanderbag*. The *Manidians* which seemed to forsake *Hannibal*, and to fall to the Romans in the battle of *Canus*, were a great helpe to *Hannibal* to get the victory in turning against the Romans vpon a sodaine. This wisdom was in the *Philistines* going to battell against *Saul*, they would not admit of *David* and his company.

I.I. Not to goe too farr in admiring of friends and associates, but onely to entertaine so many as the Natives and naturall subiects are able to command and overrule; least they take advantage of the Natives weakness, and have them in contempt. Good and trusting to themselves, made good their owne secret designes, they and revolt from them, as the *Gauls* did from the Romans, because they saw no strength in the Roman.

2.Ch.3.

2.Ch.107.

mi

The Bible battells. YF

my, but that which was of strangers.
 III. Never to hire, or to receive any
 of a contrary religion; *Amaziah* the
 king of Judah was reproved for his ^{2. Ch. 25.}
 ring of idolaters, and Israelites to goe
 with him against *Edom*, y^e whom hee
 was commanded to cashier, for God
 is not with such as the Lord by his
 Prophet told him, *Amaziah* said, I will
 Before I end this chapter, it maye ^{A quest.}
 be here asked, whether going into
 warres may spoyle the people of that
 State against whom they go to war,
 seeing many thousands of the people
 and families there live harmlesly at
 home, and desire to be there in peace,
 and so for this I answer, in a iust and
 necessary warre, that conquered late
 in the hands of the Conquerours,
 lands and goods are then at
 their disposition, whatsoever they
 whome taken, or won is iustly theirs.
 God allowed *Israel* to take what they
 did win in their iust wars; therefore
 they possessed the kingdome of *Si-*
mon, and of *Ogg*; they tooke the *Mi-*
idianites Prisoners, carryed away in-
 spoyle, and burnt their townes and
 Cities

Num. 31.
 24, 25, &
 31, 10, 11, 12

2 Sam. 8.
 11, 12,

Lib. de Offic
3. 5. 5. 5.

Group A

7. Sam.
15. 6.

3. Sam. 2
15. 11

Cities with great strength, and the
Nations which he subdued. He is ac-
counted by the Law of Nations as a full
purchase of the people of all
people in time of war. For nothing
is proper by, nature of things, either by
ancient possession or right, or victory,
say, laith the Heathen Orator, The E-
nemy, & that State can do other wise
be weakened, but first in their Sub-
jection, their hands of all which, though
they be not in war, yet are they in
heart and in contrivance, but if not
nevertheless, they are not so, and
therefore must be content to suffer
together till their Head make peace,
and satisfy for that, which the justice
of the warps doth require, and for
which it was begun. But if any be
as were the King, among the
Liber consideration is to be had of
them, as Saul had of these for their
preservation and safety. And so
did win in their last wars; therefore
to subdue the kingdom of the
the King; they took the King
away, and carried away his
and burnt their towers and
Cities

CHAP.



IX. CHAPTER.

*Of mustering, and the choyse
of souldiers.*



When a warre is
resolved vpon
as both iust,
and necessa-
ry thin must
souldiers bee
leuied, a mu-
ster and view

made of them and their armer.

The Kings in Israel were sometimes ^{1 Sam. 15.}
at the muster. *Saul* gathered his soul- ^{4.}
diers together and numbred them. So ^{Num. 1.}
did *David*, ^{19. & 3,} *2. Sam. 18. 1.* So *Moses*, ^{4, 2.}
numbred Israel.

D

And

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Jer. 52. 25. And there was a principall Scribe of the host which mustered the people of the land: for which mustering, there was a command went forth to leuie men and to call them together, as *Saul* did; and as *David* appointed *Amasa* to doe: to this custome God *Isai.* 13. 4. alludech in his word when he mustered his host.

In this, they considered of the number, which were to go into the wars, sometimes more, sometimes fewer; *Moses* appointed but 12000 to go against *Midian*: vvhathoeuer the number was, the custome was to number them: as *Saul* did his in *Bezek*, and in *Telaim*; *David* in *Mahanaim*, *Abab* in *Samaris*; *Iehoram* hee numbered his, and *Amaziah* his Armie: and thus did also the Hea- then.

Num 31.
1 Sa. 11. 8.
2 Sa. 18. 1.
1 K 20. 15.
2 K. 3. 6.
2 Ch. 25. 5
2 K. 20.
25, 26.

Now in sending forth an Armie, great care must bee had, what sorts of persons are to bee sent forth.

1. Let them bee Natiues and Subjects liuing vnder that soueraigne authority that sends them out, though they

The Bible-battells. 75

they bee of severall countries, yet
 subject to the same power, and it
 were well that they had something
 to take to at home, or friends of
 whom they expect good. For these
 souldiers are bound by the bond of
 nature to their King, kinred, and
 Countie. These are easie to bee cor-
 rected, if they should happen to run
 away. These wil therefore bee awed
 in the field, and for feare to be puni-
 shed at home, become more obedi-
 ent, endure more constant, be more
 loyall, even when they feele want
 of necessaries, and haue short pay,
 then any other will doe, not subjects,
 or hauing nothing, or no friends
 that they care for; Israels hosts were
 of Israel, and when the Tribes were
 diuided into two kingdomes, either
 State furnished themselves of their
 owne subjects most vsually, as may
 be seene in their battles.

II. Consider their yeeres, such
 as the Lord held fit for warre, were
 in Israel 20. yeeres old and vpward; Num: 1. 20
 and such did Amasai take: for & 22. 36. 2
 younger are hardly growne vp to
 strength,

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strength: and aboue 46. except some old and expert souldier for skill, are not to be admitted, because strength decayeth, as saith a learned experienced souldier.

3. Touching their bodies in Israel were chosen strong men, able to goe to warre, men also of valour and courage; so they must be stout and strong of a vigorous and couragious mind, not fearfull; for such were put out of the host by Gods appointment and this did also that valiant *Judas Machabeus*; for the fearefull the first in ranke of the damned crew, what good will they doe, but faile in performance, make others to bee faint-hearted, and so giue the victory to the enemy. Men of a sharpe countenance, sinowie armes and legges, promise both strength and courage, and not the great lunks, fl. shie lubbers, though *Pyrrhus* and *Marius* chose men of big and great statures. In Israel such as could runne well, were commended, men swift of foot, actiue and nimble, as was *Asabel* *Ions* brother, and one of *Dauids* worthies;

10

1 Sa. 14. 52

2 Ch. 17.

14.

Deut. 20. 8

Jud. 7. 3.

1 Mach.
3. 56.

Ret. 21. 8.

2 Sa. 2. 9

& 23. 24

The Bibell. battells. 77

worthis; This was also a commendation in *Achilles*, and in *Papirius*, who was called for it, *the Rinmer*. In the Tribe of Gad were men for strength *Cursor.* callen men of might, for courage to have had faces like Lyons, and for *1 Ch. 12. 8.* footmanship, as swift as the Roes vpon the mountaines.

IV. For their skill in armes, raw and ignorant men are not to bee put sodainly to service: for not a multitude, but art and exercise getteth the victorie: for the ignorant souldiers may not onely endanger himselfe, but his fellowes too. Therefore the souldiers in Israel were very *Iud 10. 16.* expert men. In *Benjamin* were 700. *1 Ch. 1. 40.* choyse men left-handed, that is, such *& 12 35.* as were so skilfull, that they durst *1 Ch 12. 2* with their left hands vse their slings *ver. 32, 33.* against their enemies, and were so excellently cunning, that they would cast stones at an hayre breadth, and not misse. In *Asher* were choise and mighty men of valour apt for warre 40000: In *Sauls* time were many which could vse both the right hand and the left in hurling of stones, and

D 3 shooting

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shooting arrowes out of a bow. In *Issachar* were men of great vnderstanding, knowing what ought to be done, whose Chieftaines were 200. In *Zabulon* such as were expert in warre, and could keepe ranke, 50000. In *Dan* expert men 28600. also in the three Tribes beyond Iordan skilfull men there were an hundred and twentie thousand. So they then brought no ignorant and raw souldiers into the field: Skill heartneth a souldier, and encreaseh his courage, and striketh some feare into theemie. A small number of skilfull men, and experienced in armes, will easily rout multitudes of others, as histories and experience doe tell vs. The *Romans* by their exercised souldiers got so great and so maine victories. *Epaminondas* by his exercised *Thebanes* ouerthrew the *Lacedemonians* at length; *Hannibal* at his comming into *Italy* at first, put to flight 35 thousand with a smal company of old souldiers.

2 Ch. 12.
Liv: 27. 21

V. Besides all these, it is fit that souldiers should be religious, yea ve

ry requisite, because they expose themselves so to the danger of death, which none, but such as be religious can be prepared for. Besides, they may expect Gods ayde, they may fight with their hands, and pray vvith their hearts, by which meanes, that renowned *Atachabem*, 2 Mach: 15 conquered *Nicanor*, and slew of his 26, 27. enemies 35. thousand. Let not the roaring boyes, the Michavilian Atheists, the prophane *Esaus*, the drunken sonnes of *Bacchus*, the blasphemous swearers, nor the filthy Adulterers laugh at this: for God requireth, that all should feare him. Religion will make men valiant, never any in holy vvrit recorded for religious, but were indeed valiant, as *Abraham*, *David*, *Asa*, *Leboidah* the high Priest, *Iosias* the religious king, all valiant men. And how can they be otherwise but valiant, when they know that God is reconciled to them, death, if it come, will bee to their advantage. These onely haue faith in God, and so will be courageous. Who can doubt that these will

See Doct.
Sur. Deane
of Exet. his
b. of warre.
pag. 37, 38
mooving
the Armie
to be reli-
gious.

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adventure life in the field for religion and a iust cause, that dare willingly yeeld their bodies to be burnt for their faith and profession? They adventure their corporall life, but with assurance of a heauenly life after: Whereas all other, (be what they may be) hazard the damnation of their soules, with the death of their bodies; a desperate attempt in carelesse wretches; The religious of conscience will be obedient as Israel professed to be to *Iosua*, and are like the Centurions seruants going & coming at command, and not mutinous; they are of a quiet behaviour and temperate; not brablers nor drunkards, nor quarrellsome. They will esteeme of and loue a worthy Captaine according to his worth; who must be to them as a father, and they to him as sons; for in *Israels* language, they were called the *sons of the band*. Their prayers are of more force to preuaile with God to take their parts, and to vanquish an Enemy then all other means beside Israel sought, but *Moses* did procure the victorie by prayer.

And

Ios. 1. 16,

17.

Mat 8. 9.

2 Ch 25.

13.

See the
reading in
the marg.

And least any scoffing *Ishmael* should deride this care of the choyce of religious men, as having no patterne of warlike Chieftaines to follow. let them looke to the mightie man of warre, the Lord of hosts, the king of Kings, and consider what manner of souldiers he did chuse to fight his battles. The Commanders were religious, as *Ioshua*, the *Judges*, *Ehud*, *Gideon*, *Iepthah*, *David*, and others. His Armies mustered by the Lord, were called his *sanctified ones*, set apart by him to military employment; They were also mighty ones and strong, *Esa. 13. 3. Joel 2. 5.* they Exo. 15. 3. were skillsull to march, and did not Joel 2. 7. breake ranke, keeping way and iust 8, 9. distance, not thrusting one another they cared not for wounds, though the sword pierced them: they were such as were runners, quicke and nimble in execution: and to conclude, they, reioyced in the Lords highnes, and in his excellency, Such did the Lord muster and chuse for his host.

But it will be obiected, that *Iepthah*

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Jud 11. *Isab* had in his campe vaine men:
 1 Sa. 22.2. There gathered to *David* men in
 & 30.22. distresse, in debt, discontented persons, yea and wicked men, and sons of *Belial*, who fought with courage, recovered their losses, and slew the *Amalakites*.

1 Ch: 12. It is very true: but these were some
 33. onely among the rest, the Commanders themselves, and other among them were well given. Againe, they had such as pleased to come to them in their distresses; but they did not hyre such as the bastard *Abimelech* did, who hyred vaine and light men, a companie fit for such a Capitaine. Authoritie that may presse, may find fitter men for their seruice in a good cause, if they looke to prosper, then *sonnes of Beliall, Rogues, Loyterers, Pikars, Swearers, Drunkards, Bastard-breeders, Gaole-birds, Scurfe and Scum* of a people, held vnworthy to liue among honest men, very *Out-casts* of parishes, nor to bee admitted indeede vnto the honour of beeing a Souldiour.

But

But some will perhaps say, that of these Routs of outcasts some have proued very seruiceable, also many vncleane liuers, prophane swearers, whore-master, and Cup-Captaines haue shewed great courage in warrs; And its knowne, that Heathen men *Iulius Caesar, Alexander, Hector, Achilles, Themistocles, Epaminondas, Pyrrhus*, and infinite others haue bin valiant souldiers.

First for these latter though Heathen, yet morall vertues haue beene commended in them, and according to their Pagan profession they were religious; asking counsell of their gods, without which they would not go to warre, and they hearkened to their Priests, Diviners, Soothsayers, Prognosticators, Astrologers, Chaldeans, and such as were Revelers (as they thought) of the will of their gods. For the rout of outcasts it may be some very few of many haue beene seruiceable; but what haue all herest beene? an Heathen could say, *That of a Company riotous and disorderly there is no use.* For the

Xenophon in exp. Cyr. 2. Cicero de nat. Deo. lib. 47. 12, 13.

Chararchus in Xenophon other expd Cyr. 2

other that are held so valorous, true it is, that humane fortitude may be in an *Abimelech*, that murderer of his brethren, in an *Abner*, a *Isab*, as it was in those forenamed renowned Heathen, yea, in other most lewd and vicious, and most prophanely irreligious, there may be out of pride and ambition, out of a furious heat of heart, out of a resolved foole hardly desperatenesse, out of hope of spoyle, out of a vaine desire of getting honour, and out of some such like grounds: perhaps out of an inflamed spirit of the Battery, shewed a kind of valour.

But this is not Christian fortitude, such as was in *David*, and others accompanied euer with other laudable vertues. What desperate companions were the three seditious Captaines in Ierusalem and their followers, they prodigally shed the bloud of one another, and like Lyons fought with the Romans: but at length to their owne vtter confusion. And what becommerh of these sorts of such seeming valorous men?

wha:

what commonly is their end? How prosper they? to say no more of them but this, let experience speake.

Happy were it, that Christian armies were gathered of religious, or at least of ciuill and morally honest men, that the commendations of them might be like *Scipio Africanus* *Plutarch*, his Armie, the meanest of whose souldiers seemed to be a graue Senatour.

The souldiers then, as they now be were of two sorts; *Footemen* and *Horsemen*. For *horsemen* in *Isreel* there were none in the dayes of *Iosua*, the *Iudges*, *Saul* (though he beset out like the Heathen Kings) nor in *Dauids* time, nor *Salomon*, to wit, horsemen for warre, indeede there is mention of *Salomons* horsemen and Charrets for magnificence (as it seemeth) but not for warre; as *Absoloms* Charrets *Ier. 17.35.* and Horsemen were, and others also. & 22.4
In *Iosua* his time they were com- *Ios. 11.6,9*
manded to hough the Heathens hor- *1 Sam. 8.4*
ses, and burne their Charrets with fire, and they did so, and in like man-
uer did *David* afterwards, least *Israell*
should

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should trust therein. Yet afterwards
in *Iehosaphats* and *Ababs* dayes we
reade of hories, which they had
with them into the field; and in *Ie-*
boazes his reigne, mention is made
of Charets and horlemen a few, but
of mustering or numbring of them,
we read not at all.

The Heathen Armies were ever
very strong in horsemen and Cha-
rets, and also Charets of yron, Camels
they brought with them for burthen
it may seeme, and for their Kings to
ride vpon, which had chaines of gold
about their necks. They would bring

in their host manie hories, as 60000.

as a time; so did *Shishake* of Egypt;
Sisera had 900. yron Charets. The

Philistines came against Israel with

30000 Charets, and 6000 horsemen;
Zebah had 40000 horsemen, with ma-

ny Charets, their hories were not

hackney lades, or meane car hories,
but hories for warre, and mightie

tramping and prancing hories, neigh-
ing, creeling, very strong, pawing with

their teet, as full of fiercenes and rage,
and such as were trained vpon, not to

fear.

1 K: 12. 4.

2 K. 10. 2.

Judg: 8. 26

2 Ch. 12.

1 Sa: 13. 5.

2 Sa: 10. 18

Isa: 22.

Job. 39.

39-43.

feare the rattling quiver, the glittering speare, the sound of the trumpet, nor shout of an host of men; but durst goe on in their strength to meet the armed men, and not to turn backe from the sword: They had horses also that were very swift, and strong ones, whose snorting and neighing might be heard a good way off; the sound whereof seemed to make the earth to tremble. The Hea-then brought also Elephants into their battles, so *Antiochus* trained such vp for warre: how they vsed them, read the 1. *Mach.* 6.34 and 25.

Ier. 4. 13.
& 8. 16.

1 Mach. 1.
17. & 8. 3.
34. & 6. 30

The chiefe Charriots and horsemen of Israel were *Eliab* and *Elisha*, and the hosts of heaven: The Armies of Israel were commonly footmen, these they did muster, and chule to fight their battles, as is before declared.

2 K. 2. 11.
& 6. 17.

In this mustering and choise, due care should be had of publike good without corruption; for the faithfull chusing of fit men for the king and the country is a speciall service, a very weighty busines, and of great importance.

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Lib. I. cap. 7
d: re milit.

portance. For *Vegetius* affirmeth, that the strength of the Roman Army, and the foundation of their Empire was in the first choyse and tryall of their souldiers. They employed in this choyse of men sit for warre; men of knowledge, gravity and honesty; and those that of favor or covetousnesse corrupted the right order in musters were punished. For this, one *Pedius Blasus* was with reproach put out of the Senat. They were by law forbid, either to admit or dismisle a souldier for mony. In *Traian* the Emperours dayes, one that made his son vnable to serve in the warres, was banished his country.

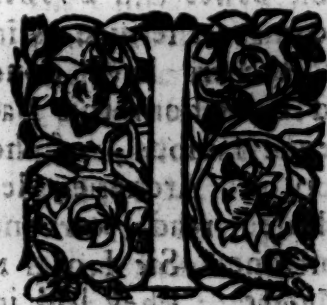
Val. Max.
lib. 6. ca. 3.

CHAP.



CHAPTER. X.

*Of the Armies in old times,
the view of them; and of
the exercise before
Souldiers goe to
Warre.*



Nthe muster
as the persons
are to be well
chosen, so
must the arms
be well loo-
ked to: what
they be now,
is well knowne to souldiers.

The furniture for souldiers in old
time

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Ez: 23, 24. time recorded in the Bible for prefer
 1 Sam: 17. variation of their bodies were these
 6, 7, 38. a *Helmet*, a *Breastplate*, a *Coat of*
 2 Ch: 26. *mail*, a *Gorget*, an *Habergien*, and
 14. *Greaves*, and they had also for de-
 Eze: 38, 4. fence, *Bucklers*, *Shields*, and *Tar-*
 2 Ch: 14, 8. *gets*.

The weapons they used were, the
sword, which was sometimes two-
 edged, girded to them with a girdle
 to their side, a *Dagger* vpon the
 thigh, as was sometime a short sword
 Also they had *Speares*, *Lances*, *Hand-*
flaxes, *Battle-axes*, *Darts*, *Stings*, to
 sling stones in, in which some were
 so cunning, as they could vse either
 hand, and strike at an haire breadth
 They had their *bowes* and *arrowes*
 which did them great seruice as in
 former times Archers have done
 with vs, and by whom this Na-
 tion hath beene famous; of the
 commendation of Archerie, let
 any that please, reade certain
 discourses of one Sir I O H N
 S M I T H Knight. They had in
 stead of Cannons, *Battering rammes*
 and *Engines* cunningly invented

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to shoote Arrowes and very great stones.

The Armes must bee viewed, both for goodnesse, that there bee no defect therein, and also for fitnesse, serviceable for the time, and conuenient for those that are to vse them: for a *Sauls* armour will not fit a *David*.

Armes good and fitt must bee well kept, the sword must bee bright and sharpe: so must the Arrowes, the Speare heads are to glister. For hee is surely a base-minded Souldiour, that is a Sloven in his Armes. The Heathen tooke care of this. *Scipio Africanus* commanded his Souldiours to haue their Armes cleane and fit; so did the Emperour *Aurelius* giue a charge for this, that the Armes of his souldiers should bee kept cleane and bright.

Now hauing fit men, fit and good Armes, before such yet doe goe into the field they must bee trained vp, so was *Abrahams* seruants

1 Ch: 22.

pag: 20. 26

Eze: 4. 2. &c

21, 22.

2 Ch: 26.

14.

1 Sam: 17.

39.

Eze: 21. 9.

10.

Naum 3. 3.

Ier: 51. 11.

Liv: 26.

Gen: 14. 14

Liv: 26. &

29. & 23.

& 34.

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uants, he armed his trayned ser-
vants to sit vpon the Enemies, as
did *Scipio*, *Titus Sempromius*, *Cato*,
and other Romanes. It is great
folly to thrust an ignorant multi-
tude into battle. And yet also its
not good too much to trust vnto
trayned Souldiours at home that ne-
ver were abroad. For the Vene-
tians making themselves too confi-
dent vpon their trayned bands,
were ouerthrowne. And euill
were the Florentines apaid in tru-
sting to their trained men. For they
may be as one saith, and though well
instructed, yet never having scene
warres, nor been in the field to skir-
mish and fight in good earnest, may
faile the souldiours expectation. Ne-
verthelesse it is necessary that soul-
diours be made skilfull in the vse of
armes, and exercised in feates of acti-
uیتی, to march, to keep ranks, to
vse right their postures, and to be
ready at command to doe what they
ought doe. And this must be in time
of peace, as no doubt the Israelites
were, which made you so expert in
time

Gen. 14.

14.

Lev. 26. &

29. & 23,

& 34.

Gneciard.

li. 8. & 11.

Dr. Sutchf.

pag. 85.

part. 2.

time of need. This care had *Cassius* *racii, 12.*
the *Roman*, and *Epaminondas* the *The-*
an. And to say as it is, though there
were no enemies to be expected or
feared, yet cannot youths be better
employed, then in militarie exerci-
ses, and vse of Armes.

CHAP.



XI. CHAP.

Of the Officers in War.



When there is a good wise and fit choyse made of the souldiers, as of men of vnderstanding, strong active, and honest, and also trained well, then speciall care must be had of appointing such Captaines and Officers for them, as may be worthy of such souldiours, able to command in wisedome, and to rule them well-prudently.

2 Sa: 18. 1.
2 Ch: 25. 5.

When *David* had numbred the the people, is likewise *Amaziah*, they placed Commanders ouer them. Of which

which some were over thousands, some over hundreds, some over fifties, and some but over tens. They were called *Professi*, or *Principes*, the Officers of the host, *Chiliarchi* over thousands, *Centurions* over hundreds, *Pentacoutarchi* over fifties, and *Decurions* over tens: called they were *Captains*, and *Leaders*. The chiefe had command over many thousands, some over 280000, some over 30000. All the sorts of them were choise persons, valiant men, men of might, skilfull in vse of armes, and fit for battle, tryed souldiers in the field, worthy their places. They were wise, valiant, and not of a double heart, not traitorously minded, not disaffecting the State, nor the protested religion. They were such as set God before them, and in the service of warre, offered themselves to the Lord, as the learned Translator interpreteth the place, *Alacerrima & promptis, et animo ad bella gerenda eius*, with most lustie courages, and most readily bent to fight the Lords battles.

Though

Num: 31.
14.48.

1 Sa: 8. 13

1 Mach: 3.5

2 Ch: 13. 1

2 Ch: 17.

14. 15-18.

1 Ch: 12. 8

15: 20. 21:

32. 33

VI. 1000

32. 1000

32. 81. 82

OR. 45. 71

81. 25. 17

2 Ch: 17. 5

16

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Though all were worthy praise,
yet among them some excelled other
some, and were more renowned, as
1 Sam. 23, were the speciall worthies of David,
and that without pride in themselves
not contemning others, and without
enuy of the lesse famous, for any
thing the Scripture speaketh of.

These Leaders, Captaines, and Officers were none of them yong stripling, raw and vnskilfull souldiers: but all knowne men of might, fit for battle. If a *David*, a yong man, a youth, a very stripling be advanced to bee Captaine over a thousand by *Saul*, it was *extra ordinem* indeed, because he was knowne, and had sufficiently and often shewed himselfe to bee a valiant man, a man of war, prudent in speech, and wise in his actions and behaviour. For he had slaine a Lyon and a Bare, and had overcome the Gyant *Goliath* before this his advancement. Such youths as he, if any such were, might well bee admitted to command. Otherwise, *Adrian* the Emperour is to be followed, who expressely forbade *beardless* youths

1 Sam. 17
59, 6, &
16, 18, &
37, 34, 50,
51, & 18
23, 14

youthes to aspire to such a charge: *Alexander* in his expedition against *Darius*, chose such for his Commanders, as were experienced in his fathers service, and of ripe iudgment. Such as haue not attained to the grace of a manly counterance in such manlike services, cannot procure authority sufficient to command braue spirits. And such as procure their Places without deserr, d serue to bee remooued. *Cesar* being in *Africa*, dismissed some *Colonels* and *Captains* with disgrace, because they had got such places by fauour, and not by iust deserving. Buying and selling of places is base marchandizing, and such as so come in, will surely make poore souldiers pay dearely for it, if they be not prevented. It were a care worthy Soveraigne authority that for every place in campe, deserts should onely aduance all and every Officer, such as be valiant, loyall, diligent, men of skill, and ayming at publike good, true honour, and not chiefly or onely at profit, or at other courses vnbesitting a right
 E soul-

*Lampridius in
 viracius.*

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souldier much lesse a sound Christi-
an. Worth in men advanceth the
worke intended, warres by Gods
blessing will prosper, souldiers will
be more obedient, and the whole
host be better governed.

CHAP.



CHAP. XII.

Of the Generall over the
whole Armie.

Though as hath been
shewed, that Kings in
person vsually did
go into the field with
their hosts; yer did ^{2 Sa. 2. 8.}
they appoint one ^{1 Ch. 11. 6.}

Chiefe Ruler over all, called the Ge- ^{2 Sam. 23.}
nerall, or Captaine over the host, and ^{37.}

Chiefe over all the rest, who had his ^{1 Sa. 14. 1.}
armour-bearer, as it seemeth, every ^{Iud 9. 54.}

great Commander had, as well as ^{1 Sa. 16. 21.}
Kings, *Abimelech* had his, *Saul* his, ^{& 14. 1.}

(in which office was *David* at the ^{1 Ch. 19.}
first) *Jonathan* his, which Armour- ^{16.}
^{1 Mach. 7.}
^{8. & 4. 100}

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bearers were also valiant men. The
Heathen had also such Generals, as
Phicol was to *Abimelech* King of
Gerar, *Shaphach* to *Hadadizer*, *Naa-*
man to the King of *Syria*, *Sisera* to
Jabin, *Bacchides* to King *Demetrius*,
and so others to other Kings. And
when there was no King in *Israel*, the
Lord made *Iofua* his General to fight
his battells, and after him he raised
vp *Othniel*, *Ehud*, *Barak*, *Gideon*, *Iep-*
thab, and other Iudges. This hath e-

D. Suel ca. ver beene the constant order, for pre-
4. pa. 51. - servation of vnitie. None had equall
authority with them, though others
were of great place, as was *Abisbai*
and *Istai* vnder *David*, who divided
his host into three parts, one to *Ioab*,
another to *Abisbai*, and the third to
Istai. In *Iehosaphat*s time there were
then foure that had divided among
them into distinct numbers 1160000
a million an hundred and threescore
2 Mach. 8. thousand: Sometime we reade how
9. the Heathen ioyned two together,
as *Antiochus* with *Nicanor*, *Gorgias* as
an adviser and a man of great expe-
rience.

The

The *Generals* appointed by God were ever assisted by his spirit, to become wise, valiant, and religious. Kings choose their Generals, sometime, as nigh of blood; but ever worthy men, as *Saul* did *Abner* his vncle one wise and hardie: So *David* did chuse *Joab* his sisters sonne, but it was vpon his desert. For if such be chosen, as be without due desert; valorous spirits in heart disdain them; whence disorders, contentions, disgraces, and ill successe. The Enemy being a wise Commander despiseth the power of such a Leader; So did *Cesar* even the old Company of the *Spaniards*, because he knew *Petreius* and *Afranius* their Commanders to be men of no worth. Braue Generals, if God be not against them, surther the victory mightily, like *Marius Coriolanus* leading the *Romanes* got them the victory over the *Volscians*; but after taking the *Volscians* part he made them Conquerours over the *Romanes*: Its better of the two, that a Lyon lead an armie of Harts, then a fearfull Hart an Host

1 Ch. 11. 6.

De bello ci-
vili.

Liv.

Plutarch.

of Lyons: For *Cæsars* invincible souldiers were by their cowardly *Sabinus* their leader overcome. So as Princes had need of worthy Generals well qualified.

I. They should be *religious*, for if this be required of all the souldiers, if possible; much more of the Chieftayne, the Generall that commandeth all. Such God who is to be followed did chuse; such a one was that valiant *Iosua*, valiant *Indas Mithabens* and others, and they prospered.

II. They must be *wise*, for wisdom, saith *Salomon*, is profitable to direct, and a wise mans words are gracious. A *General* should be as *David* behaving himselfe so wisely that his *Enemie* may feare him, his friends loue him and honour him. And the *Wise* man saith also, that *wisdom* is better then weapons for warre: for consideration and well foreseeing, and wise managing of an Armie, and finding out of stratagems may prevaile, where mere force cannot. *Pyrrhus* the *Epirote*, and *Scanderbag*, and *Hannibal*

Ecclesi. 10.
10. 12.

1 Sa. 18. 13
14, 15.

nibal by wisdom and forecast obtai-
 end great victories. Courage and
 strength hath gotten many a glori-
 ous day, but policie hath the prehe-
 minence. It was by policie that
 Prince *Edward*, King *Edward* the
 thirds sonne with 8000. overthrew
 the French Army of 60000. & by po-
 licy *Henry* 5. prevailed with 15000 a-
 gainst all the power and Nobilitie of
 France likewise; cunning contri-
 ving of matters winneth often, where
 strength would faile. So wise should
 a *General* be, as that he should not
 need to be tyed to particular instru-
 ctions, but to be able to proceede
 wisely with a large Commission, and
 to vse it according to present occasi-
 ons, and difference in the times, and
 variety of things falling out for ad-
 vantage to him: which he may lose
 by bridling instructions. *David* wise
 and valiant prescribed not to *Joab*
 what to do, how, when, nor where
 in particulars: nor did so the Romane
 Senate to their Generals, they were
 not limited: see for the commodities
 herein, and yet the cautions withall,

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Cap. 4.
part 4.

in Dr. *Sutcliffe's* discourse of warre.

III. *Generalls* should be, as religious and wise, so also very valiant men, such as God chose were valiant, the Angel called *Gideon* a valiant man, such a one was *David*; Among the Heathen, the *Generalls* were found to be valiant; *Alexander* the great performed many valiant Acts against the *Persians* and *Indians*; and so did *Julius Caesar* against the fierce *Nervii*, and at the battle of *Numida* he shewed himselfe most valiant in leaving his horse, and setting himselfe foremost in the front of his foote, to stir up their courages. *Scanderbeg* was wise and valiant, so was *Pirrhus*; for the fearefull soone turne Cowards; and in Cowards is no trust: for they will betray King, Country, Gods Cause, even true Religion, and all, for bodie's safety. So hatefull are Cowards and the fearefull as they are the foremost in the ranke of the damned crue going to Hell.

Rev. 21, 8.

IV. *Generalls* should be courteous and affable to their souldiers, not proud, nor disdainfull, courteous behaviour,

haviour, in a wise, valiant, and worthy Commander stealeth away the hearts of inferiours, and knits them to him: How did *Absalom* win all hearts in a manner to him: which I note, for the Courtesie, not for his Craft therein, which a Generall must be farre from; least he proue a Traitor, and find the Reward of such a one. The affable Courtesie here intended is the gaining of the hearts of souldiers to obey from loue, rather then of feare. *Cesar* would call vpon his souldiers, and terme them by the name of companions and friends. Disdaine is proper to a dunghill Knight; *Mithridates*, *Cyrus*, *Scipio*, yea great *Alexander*, were very courteous and respectiue to their souldiers, so also was *Charles* the fifth.

V. *Generals* should be faithfull of their words, to performe what they promise, or what others by their warrant doe promise for publick good: this was the valiant worthy, the religious *Iosua*, very carefull of, even to *Ios 6.22*, the deceitfull *Gibeonites*, as also after *23. & 9.19*

Jud. 1. 15. wards to *Rahab* according to the
 1 Sam. 30. word of the spies, and their promise
 15, vnto her; and in like manner with
 the man of *Euz* the spies kept their
 word: So *David* performed what he
 promised vnto an *Amalekite*.

It is much derogatory to the ho-
 nour of a *General* to be found false on
 his word: *Alexander* being advised
 by *Parmenio* on a time to breake his
 word, said, if I were *Parmenio*, I should
 perhaps doe so, but its not lawfull for
Alexander so to doe. The *Romane*
Commanders were most praise-wor-
 thy in this. A *General* to be a trea-
 cherous *Triphon* to a *Jonathan* is odi-
 ous to any noble and valiant heart;
 and he detesteth to be a sedifragous
 1 Mach. 12. *Hamilcar*; the faith of a souldier
 42. 49. should be inviolable.

VI. *Generals* should be temperate, sober
 & chaste; vertues ever accompanying
 true graces: we never reade of any of
 the valiant worthies, such as *Iosua*,
Ehud, *Othniel*, or *Dauids* worthies to
 be given to gluttonie, drunkenesse,
 or to filthy lusts of Adultery and for-
 nication; where reade we in *Israel* or
 in

in *Indab*, of valourous spirits to haue
 beene drunkards, or to haue ravished
 women or maydens? Indeed this was
 the course and custome of the Hea-^{1 K 20. 16.}
 then; and of some idolatrous *Elab*,^{Lam. 5. 11}
 who in his drunkenesse lost his life,^{1 K. 16. 9}
 as did drunken and lustfull *Holofer-*^{Joel 3: 2.}
nes; *Isab*, though otherwise bad e-^{Judeth 13:}
 nough, yet we doe not reade of any
 drunken humour in him, nor to be
 addicted to filthinesse, nor yet his
 valiant brethren. Indeede *Sampson*
 was something given to lust, but he
 payed well for it, even contempt,
 losse of his eyes, imprisonment, and
 death. This sinne of lust and drun-
 kennesse in Captaines and souldiers
 is heathenish, which yet some Hea-
 then haue so detested, as they may
 rise vp in iudgement against many
 called, but vnworthily Christians.
 Great *Alexander* vsed the wife and
 daughters of *Darius* and other beau-
 tifull women of *Persia* very honou-
 rably, without any suspition of vn-
 chaste behaviour, yea so he hated fil-
 thy lusts, that when two souldiers
 one *Damon*, and an other *Tymotheus*,
 vnder

vnder *Parmenio* had forced mens
 wiues he commanded them to be put
 to death as brutish and wilde beasts.
 Young *Scipio* the noble Romane, not
 then about 22. yeare olde is praise-
 worthy in this also, who comman-
 ded (as *Plutarch* recordeth) that wo-
 men taken in warres should not be
 defiled, and when a beautifull damo-
 sell was at a time presented to him,
 he did not onely conteine himselte
 from violating her chastity, but sent
 her to the Noble man to whom she
 was betrothed, with an enlargement
 of her dowrie : behold these you
 Commanders. It were too long to
 enlarge every worthy quality requi-
 red in a Generall : briefly therefore
 for the rest, he should be without en-
 vie, not an envious *Saul* to see a *Da-
 uid* doe well, and haue his deserved
 praises, but rather rejoyce thereat,
 and be like the noble *Mutius Scevo-
 la*, who to match the good service
 of *Cocles* done for *Rome*, adventured
 into the *Hebrurian Campe* to kill
 their King in his tent. He should be
 like *Fabrisius* the Romane besieging
Fidena,

Fidius, who when a Schoole-master perfidiously betrayed his Schollers, Children of the chiefe Citizens, into his hand, refused the advantage thereby to gaine the Citry, and sent the Traytour bound, and caused the boyes to whip him againe into the Citty, by which he wonne the affection of the Citizens, and wrought them by this act to become Tributaries to the Romanes. He should be *watchfull*, as the eye of the whole host, and very *painfull*; *Julius Caesar* may be a patterne herein to such as please to reade his Commentaries. *Alexander* the great to keepe his souldiers from sloath, in the intermission of warres, exercised them in hunting wild beasts which were of fierce natures, and he himselfe fought with a Lyon very dangerously, a Lacedemonian Ambassadour beholding the combate. By industry and great paines taking *Hanibal* and *Ingartho* vexed the Romanes. He should be *temperate in diet*; as was *Alexander*, for when a Princesse called *Ada* sent him delicate dishes of meate, he sent her

her word againe, he knew not what to doe with them: for his Governour appointed him, said he, for his dinner to arise before day, and to march in the night, and for his supper to eate but a litle at dinner: a spare diet for a King. A braue Commander saith, one should more feare a wanton banquet, then a bloudy battell: For after *Alexander* gaue himselfe over to effeminate delicacies, he lost his honour and life. The conquering Romanes so hated belly cheere and volupuousnesse, that when *Lycius Pins* got the *Sarmates* by his often banqueting them, to submit to the Romanes, and he coming to *Rome* demaunded to triumph, they did not onely deny it him, but in detestation of his belly-victorie, they put him to death, set an Epitaph of reproach vpon his combe, and set the *Sarmates* free from them againe as dishonourably wonne to their obedience. The General must be tenderly respectiue to the life and health of his souldiers: and a liberall rewarder of the worthy; this was *Casars* excellency,

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cellency, who said to *Mamillus*, that he held himselfe in nothing more honoured and happy, then in liberally rewarding the well deserving, and mercifully pardoning the Enemy: for the one will make souldiers resolute in execution, and the other will allure the enemies to yeeld and not in a desperate obstinacie stand out, as they will doe in feare of a bloody Tyrant, a Turke, a Tartar, and a proud Spaniard.

CHAP.



CHAPTER. XIII.

Of Counsell for warre.

O *Generall* is so well qualified, though with the best endowments of bodie and minde, but needeth counsell and

Esa. 58. 5. advise. Counsell and strength is for warre. *Hezekiah* a wise King tooke counsell with his Princes and his mighty men to withstand *Senacherib* and to hinder him, as much as he could: *Absolom* would proceed by advise in his rebellion to aske counsell, though God in his wrath confounded it, by *Dauids* friend, in his mercie to *David*. *Gedaliah* not hearing

*2 Sam. 16.
20. & 17.
7.*

ring truth, nor receiving advise when timely offered, was trayterously slain by *Ismael*; The King of *Syria* tooke counsell to proceed in warre against *Israel*. To warre without advise is not good: without counsell, saith *Salomon*, purposes are disappointed.

2 K. 8.
1 Mach. 5.
67.
Pro. 15. 22.

The *Romanes* had their Counsellours with their *Generals*. *L. Furius* in his warres against the *Gaules* had five, *Cesar* against *France* ten, *Pompey* against *Pirats* had more.

And as good Counsellours were appoynted, so the wise would take their advise: as did *Camillus* before he fought with the *Gaules*: *Curio* in *Afrike*, *Scapia* before he set vpon *Asdruball*. So did *Cyrus* before he charged *Artaxerxes* his brother; *Zenophon* refused not to heare the counsell of a meane souldier. *Antonius Pius* would doe nothing but first he advised. And where good advise is heard and wisely followed good successe often followeth thereupon: But where one will do all alone, as *Charles* Duke of *Burgundy* did, he may soone overthrow his estate as he did: Such

Guiccard.
bb. 19.

a one was *Lautreck* who brought his forces of *France* to ruine before *Naples*, because he would hear no counsell nor be advised. The high conceit of himselfe that was in *Lewis Sforce* to rule all after his owne apprehension, brought him to a tragicall end, as *Guiccardine* relateth. Counsellours must yet be first raken heed of, to wit, such as are envious, such as think through pride their owne counsell best, are not easily to be followed; nor those to be Advisers who are Pensioners to the Enemy, as some English were vnder *Edw.* the 4. to *Lewis* of *France* the 11. such Pensioners are Traytours to their Prince and Country.

Concerning Counsellours, their qualification must consist in these 4 things, *number, equality, ability, and good honesty*. For the first, in the multitude of Counsellours is safety, saith *Salomon*, and purposes are by them established. To be led by one is vnadvisednesse; many eyes see more then one, though that one be very wise. In the *number* one may not overway the

Prov. 11.
14 & 15.
22 & 24. 6

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the rest in superiour power ; for then one is all, and the rest are Cyphers to make vp the number, but are not of value, many in name are there, but in effect one is the substance, and they all in him. Therefore in some sort equality is necessary, & freedom without feare to advise for the best. They must be wise men able to giue counsell, from knowledge and experience. *Emilius Paulus* hated those which Liv. 44. would be counselling in that which they vnderstood not. The Counsellours of the Romane State in *Judas* 1 Mach. 8. *Machabens* dayes were many, among whom was neither emulation nor envy, nor any one of them that domineered over another. They were for wisdom & age called *Senators*, and for loving care of their Country, *Fathers*. *Severus* the Emperor had many in Counsell of warre, but all of them ancient experienced Souldiers in Armes: Also if they be schollers, good historians, able to relate their reading in military matters, they may do much good. Whatsoever their number be or their equality, or their skill, its most

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most meet principally that they be
honest, that is, *faithfull* in their Coun-
sell, fearing God, and detesting trea-
chery and al falshood: for the Coun-
sells of the wicked are deceit, neither
are flatterers & fearfull to be iudged
good Counsellours. Also their hone-
sty must binde them to faithfull se-
crecie; there must be no false brother
to discover their Counsell; Such a per-
fidious wretch if espyed, is to be made
an example to other with terrour.

CHAP.



CHAPTER.XIV.

Of the disciplining of an Army, and orderly government thereof.



AN Army gathered, a fit General appointed, and well deserving Officers chosen, and by good counsell the warre established, yet all is nothing without military discipline: which is the very *vinculum belli*; The Lord therefore when hee he brought forth his host of the Israelites from Egypt, vnder his General

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*ra*ll *Moses*, he appointed a strict discipline, which is the strongest Guard to preserve an Army from destruction.

Alexander Severus, so called for his strict observing of discipline, so held discipline the preservation of the Common-wealth, as the letting of it slip, shou'd be losse both to his name and Empire, *Scipio Africanus* so obserued discipline, as his souldiers seemed Senatours, as *Plutarch* witnesseth. The cruell *Turkes* observe discipline, and that to our admiration, by which they haue mightily preuailed against vs Christians, who may be ashamed of our ouermuch loosenes herein.

The well ordering of the host of Israel by the Lord, stood in these things.

I. In the making of excellent lawes for good govtmment: for his lawes were so righteous, as no Nation could come neere them, nor had the like: as *Moses* told them. Good lawes are the foundation of order and discipline, the guide of mens actions

Saml. 303.

4.

Deut. 48.

actions, and preservation of an Armie, without which there would be nothing but disorder, and so confusion.

II. In the execution of these Lawes, from which none might turne either to the right hand or the left. The life of all Lawes is to see them observed, and strictly obeyed, for else Lawes be made in vaine. Deut. 5. 32

III. In not allowing any privilege to any one, or any dispensation to any person to transgresse the lawes. *Moses* the *Generall* was a strict obseruer therof, and so his Deputy *Lieutenant Iosua*, and if *Moses* himselfe offended, he tasted of the kings, the Lord of hosts displeasure. Though *David* for iust causes forbore *Ioab* his *Generall* for a time, yet for his breach of lawes he tooke order to haue him punished after his desert. *Moses* was so iust and strict a Iusticer, that in iust proceedings hee would haue none spared, nor the heads of the people, nor any to spare his brother, nor his companion, nor his son, Num. 10. 12. 24.
Num. 25. 4.
Exod. 32. 17. 29.
Saul

Saul would haue put *Jonathan* to death, for not keeping the charge which he imposed vpon the whole host. And the *Romans* without respect of persons, punished offenders. The Consul *Titus Manlius* caused his owne sonne, for breaking the law & discipline, though otherwise his act in slaying an vpbraiding enemy, was both honourable, and to the *Romans* beneficiall to be beheaded. None in a campe may thinke themselves free from observing order, no not the *Generall*, for hee that commandeth others must order well himselfe, or his command will grow into contempt. This made *Papirius* to purpose the death of the *Generall* of his horse, because hee fought without command, though he returned victor. *Alexander* the great would desire of his souldiers the obseruation of no stricter lawes, then himselfe would vndergoe; *Adrian* the Emperour was singularly prayse-worthy for this, and so was *Scipio*, *Seuerus*, *Pyrrhus*, with others.

IV. In promising rewards to the
obe

obedient, grace and favour to such as kept themselves within bounds, within the lists of good order and government, the promises are set downe at large in many places by *Moses*, and were faithfully performed to the well-deserving, as to *Caleb*, to *Iosua*, to *Phineas*, and others. This will procure loue to the lawes, make them more remarkable, and take vp the minds of the well disposed with a watchfull care, to obey them. For as impartiall execution of lawes terrifieth some; so the reward promised and performed, putteth life and courage into the hearts of other some, to doe worthily.

Num 14.
24. 38.

F CHAP.



CHAPTER. XV.

*Of the evils to be avoided
in a campe, and to bee
sharply puni-
shed.*

Deu. 23¹⁹,



Here is nothing dis-
pleasing to God, but
sinne, and sinne it
is which prevents
Gods blessings, and
causeth ill successe.
Therefore speciall care is to be had,
to auoid sinne and euill: as *Moses*
exhorted *Israel*, & as *Aurelianus* the
Emperour said to his Generall in a
military epistle of his, *if thou be a Tri-
bune: yea, if thou wilt liue; keepe
backe*

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backe the souldiers hands from doing e-
vill.

I. Evill to be taken heed of is *A-*
theisme, deriding of God and Reli- Lev. 24. 16
gion, cursing God and blaspheming 10.
his name; this God punished with
death; for where God and Religion
is contemned, what can prosper?

2. *Fabius* a Heathen impudēt, the
calamity which befell the Romans
in the ouerthrow of *Flaminius*, to
be the neglect of Religion, and the
onely meanes said he, to recouer
Gods fauour was to reuerence Reli Liv. 31. 8
gion, and to haue a care to please 31.
God, should then a Christian deride
God and Religion? what came of
Rabsakab and other blasphemers,
God did slay in his host, 85000. *Jul-*
lian the Emperour after he apostated
and became Christs enemy, he soon
came to destruction, and *Julian* his
Vncle, who in contempt of Christ
and the Sacrament, pissed against the
Table before he dyed, hee fell into
such a disease, as made his entrails
rot, and hee to voyd filth at his
mouth.

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Exo. 32.

2 Chro.

25.7.

I I. Euill is Idolatry; this greatly provoketh God to wrath, maketh peoplenaked of his protection, and to leaue them. This ouerthrew *Jeroboam*, with his 80000. Valiants in fighting against *Judah*. This overthrew the Armies of *Izab*, fighting against the *Syrians*, & by this was *Amaziah* host beaten, by the Israelites, the ten Tribes. God will not bee with his people that shall have Idolaters with them. So the Prophet told *Amaziah* going against *Edom*.

Zach. 5.3.

3 Ch. 3.6.

I I I. Euill is the Abuse of Gods name by horrible swearing, and damned oathes, the Lord telleth vs that a curse remaineth vpon them, & he threatneth to cut them off, yet some hold themselves no souldiers til they can gracelessly, as a grace to them, thunder out bloody oathes: common swearing maketh one apt to forswear himselfe, which is a fearfull sinne not left vnuenged of God in great persons, as in *Zedekiah*, king of *Judah*, given captiue into the hands of *Nebuchadnezzar*, with whom hee had broken

broken his oath, for this was the power of *Vladislaus* utterly ouerthrowne, and hee slaine by the Turkes vnder *Amurath* the Grand-Signeour: with swearing and forswearing, must be abandoned, execrable cursing of others, and of themselves. For which many fearfull examples may be produced, which might cause men to tremble; some have beene possessed with the diuell, by wishing the diuel to take them; some hanged, by vsing this forme of execration, I wish I might be hanged if I doe this or that; some drowned in a Privie, as by a corrupt custome they vsed to wish, some rotting before they dyed, according to their cursing.

See exam;
in the
Theatre of
Go's iudg-
ments,

IV. The *use* of much gaming, a thing that was not in vse in Gods host, and good it were that it were likewise in vse in our Campe; for God is dishonoured, monyes wasted, and many evils happen thereupon; our enemy the *Spaniard* in time of seruice doth banish all vnlawfull games. In the siege of *Payters* the *Admirall* caused a certaine *Ensigne* to be chan-

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Historia de
troubl.de
Fra. li. 8.

ged for that he was found playing at cards, while his company did watch in some perill: Manly exercises should be appointed them, and such as can reade, to get histories of warre and other good bookes to reade and discourse thereof; thus the mind and body will be well employed. It may be some souldiours would be so well exercised, if there were Commanders like *Cesar*, who read much, and did write his owne warres, or like *Pyrrhus* the famous Martialist in his time, who wrote many books; and as *Hannibal* in whose tents were found many books which he studied; brave and generous spirits should be delighted either to reade, or heare read the acts of valiant warriors, and scorn base play, and childish gaming.

Rev. 1. 10.

Num. 15.
32. 36.

2 Mach. 8.
37.

V. The prophanation of the Sabbath the Lords day, as now Saint *Iohn* calleth it. God punisheth this in the campe of Israel; the valiant *Judas Machabeus* tooke speciall care to keepe the Sabbath with his host; when *Nicanor* King *Demetrius* Generall would in contempt of God fight

fight with *Judas* on the Sabbath day
there were slaine of his men 35000.
and he killed, his head stricke off,
his tongue cut out for his blasphemie,
and his right hand which hee
had stretched out against the Temple,
with his head sent to Ierusalem
to be hanged vp vpon a Tower. One
of the Kings of *Denmarke* contrary
to the dissuasions of Divines, would
needs ioyne battle with an enemy
vpon the day of Pentecost, but hee
lost the field, and his life withall. All
vainesports on the Lords day, are to
be abandoned in a Christian host.

Ca. 17. 1.
27, 28.

Ecc. hist.
Cent. 12.

VI. Is Rebellion against lawfull authority: this the Lord punished, yea
he extraordinarily plagued Rebels,
making the earth to open and swallow
vp some, and fire to deuoure
some others; Rebels can looke for
no good end, see it in *Absalem*,
though he had most of Israel to take
his part. Let the end of him, *Babri*
and *Zimri*, make men take heed of
rebellion.

Num. 16
31, 11, 32,
33, 41, 2,
49.

VII. Treasonable practises and conspiracies, and secret working with

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Ier. 40.

the enemy are to be carefully looked vnto, and to be prevented, and the parries found out severely to bee punished, for good *Gedaliab* beeing warned, and not making timely inquiry was by trayterous *Ismael* cruelly murdered. So one *Quintilius*

Neh. 6.

17. 10.

2 Mach.

13. 21.

Varrus for being too slacke to search out the Treachery of one *Narminius*, of which he had intelligence, was slaine with all his company. Of such was *Nehemiah* in danger, but his wisdom prevented them, and *Indas Machabeus* had a *Rodocus* among them, a discloser of secrets to the enemy: but he was found out: *Cyrus* the younger executed one *Orentes* which went about to betray him to the enemy. *Marcellus* executed many in the City *Nola*, for treason, having had secret talk and intelligence with *Hannibal*. For such worthily deserue death.

Liv. 24.

VII. *Is Mutinie*. God punished the murmurings of his people, and their malecontentednesse, such as cause sedition; and stirre vp others to grow rebellious are to be punished;

Num. 11.

1, 9, 21. 5, 6

shed, *Scipio* vpon a mutiny of his
souldiours in *Spaine*, put to death
the chiefe moouers, and so pacified
the rest; so did *Tiberius* when his did *Liv. 28.*
mutinie in *Pannonia*, but it is hard *Tacit. 1.*
measure to poore starving souldiers,
for comming and demanding their
pay in extreame need, to be held mu-
tinious, and that onely for this, Cap-
taines should hang some to make o-
thers willing to dye rather for hun-
ger, then any more to complaine. Ob
unchristian cruelty, and merclesse inhu-
manity.

IX. *Disobedience to command, and*
to make attempts vpon the Enemy
without warrant, or when a charge
is giuen to the contrary, this God
suffered not to goe unpunished in
the presumptuous Israelites. *Manli- Num. 14.*
as his dealing with his sonne is be- *41. 45.*
fore noted, and *Papirius* his purpose
and intent towards the Generall of
his horse. Men vpon their owne
heads without command of authori-
ty to fight with the enemy, seldome
prooue successefull: which the Ro- *Liv. 5.*
mans found at the siege of *Vey* with

losse of their souldiers; yet *Ionathan* and his Armour-bearer secretly set upon the enemy and prospered, and was honoured for it. But such an example is extraordinary; as souldiers are not to presume upon their owne heads without command, so being commanded, they might readily obey; els all Military order would decay and die. We may reade in *Livie* that a Generall of the Romans slew an *Ensigne-bearer*, for refusing to advance himselfe forward towards the enemy, as he was commanded; yea the Israelites held him worthy death that would refuse to obey the iust commands of their Generall *Iosua*.

Liv. 4.

Ios. 1. 18.

X. Is *envy* and *pride*, and words of reproach the fruits thereof, tending to provoke to the breach of peace, this God punished in the Prophetesse *Miriam*, this envie, pride, and words of contempt are pestilent evils, and cause much mischief. Hence arose the bloody civill discord and warre betweene *Isaiah* and the *Ephraimites*, of whom were slaine

Num. 12.

29, 10.

42000. Hence the slaughtering and killing one another betweene *Abimelech* and the *Sichemites*, caused by the reproachfull and disdainfull words of *Gaal*, these things should be prohibited, and sharply punished. Jud. 12.
Jud 9.

XI. Is murder and the killing of one another; God gaue a very strait charge against bloud-shed. *Ioab* the Generall being guiltie must die for it, even at the Altar: God never allowed Ayles for murderers, and men of bloud, Captaines may not like rash brained and bloody men, disorderly kill souldiers; hee that shall so doe among the *Spaniards* dyeth for it: the *Romans* put to death such as stroke their fellowes with a sword, if they offered other violence as to throw stones at them, such were displaced with shame; Quarrels and Challenges thereupon with acceptances thereof have beene the losse of many liues vnworthily; hereby Princes loose their subiects, the armie is weakened, the enemy hereby advantaged. Souldiers liues should be 1:Kin. 1.
30. 31.
In 1. 18.
19. 3. c. 8.
rom. 13. 1.

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b: precious one to another, their bloud should be spilt in the publike cause against the enemy, and not in private quarrels, no not if a man put the *lye* vpon an other; *Iebu* a right valiant Captaine, marching furiously, did not quarrell with the Captaines in his companie, when they said it was false which he spake, so putting the *lye* vpon him, neither held he it such a disgrace, as now men doe iudge. *Jeremie* said to a Captaine of the Ward, vniustly accusing him, that it was falsehood or a *lye*, as it is in the Hebrew Text, which he spake. *Gedaliah* put the *lye* vpon *Iohanan* a Caprain, a high and proud spirited man, and valiant too, yet none of these offered to any of them the stabbe, nor did make a quarrell thereof, nor did beastlike more then manlike, rush vpon one another, and kill one another: for these quarrelsome fellowes, and Spadassines (as one calleth them) are not ever the best men. Drunkennesse, whoring, swearing, and no doubt but hereupon forswearing, are no
mar

2 K. 9. 12.

Ier. 37. 14.

Ier. 40. 16.
Note this.

matters of disgrace to them, but for-
sooth the tearme *lye*, by which the
father of all lies deludeth them, to
make them straine at a gnat, and
swallow Camels; to seeme to detest
a *lye*, and yet in their vicious courses
to be faithlesse to God, and their
owne soules; Away, away with this
delusion of Sathan, you that are
truely valiant, and right Christian
Souldiers, and suffer not your selues
to be transported with this conceited
disgrace to seeke revenge, and so be
guilty of bloud; a crying sin before
God.

XII. *Is carelesse negligence, and
slothfulnesse*; this is to be punished, Ier: 48. 10;
the Lord pronounceth a curse vpon ^{1 K. 20.}
him, *that doth his worke negligently,* ^{39, 40.}
and keepeth backe his sword from bloud,
when he may slay the Lords enemies.
It was *death* by negligence to let an
enemy put into a mans custody to e-
scape: so for a watchman not to give ^{Eze 33. 6.}
warning, the watchman which suffe-
^{Liv. 5.} red the *Gauls* to enter into the *Ca-
pitol*, while he slept, was thrown from
the *rocke of the Castle*, and so puni-
shed

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Plutarch.

shed with death for it, the valiant Commander *Epaminondas* the *Theban* going the round slew the watchman whom he found asleep; by the Roman Law it was death: But this is to be meant in time of most necessary watching, because of the enemy, but not els, God forbid, that the blood of poore souldiers should be needlessly shed.

Liv, 2.

XIII. Is cowardliness, when a souldier dare not for feare performe his charge, this is to be punished. Cowards God put out of his campe, when he sent his to warre; and so did *Machabeus*. *Appian* *Claudius* did behead those souldiers that throwing downe their armes fled from their enemies; *Licurgus* made a law among the *Spartans*, that no man should returne home that turned his backe upon his enemy. *Caesar* put certaine *Ensignes* from their places, because they lost their ground in an encounter with *Pompey* at *Dirrbachium*; The Coward doth not only helpe the enemy, but disheartneth his friends; The *Lacedemonian* women would deliver shields.

shields to their sonnes, exhorting them going to warre, eyther to bring them againe, or to dye valiantly. There was among them one *Damatria* who hearing that her son had not fought like a *Lacedemonian*, when he came *flew him*, so much did women there detest a cowardly spirit.

XIV. *Is flying away out of the host to the enemy*, this is worthy severe punishment: such base and traitorous spirits among all the souldiers in Israel I never read of to my remembrance; not in all the warres of *Iosua*, nor of the Iudges, nor of *Saul*, nor of *David*; The Romans punished such with death, *Cains Marienus* coming *florus* but home from the army in Spaine, without leave, was beaten under a gibbet, & sold for one piece of money, to signifye the base esteeme of such a fugitive; to flye to the enemy is to further them very much, by discovering to them the present state of those from whom they run, and therefore is to be very sharply punished.

XV. *Is Fornication, Whoredom, and*
fleshly

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Num 25.

Nic. Gil.
Vol. 1.

ly filthinesse in any kind, not to be suffered. God for this sinne slew in the campe of Israel in one day 24000. *Phineas* in his zeale for this slew *Zimry* and *Cozbie* a Prince and Princesse. *Scipio* the younger banished women out of his campe. Before is shewed how *Alexander* punished this beastly filthinesse in souldiers. This sinne is yet nothing now in the thoughts of unbridled lustfull souldiers; which yet some haue well payed for. The *Sicilians* enraged against the Gallions of souldiers, for their adulteries, whoredomes, and rapes, in the reigne of *Rodolphus* the Emperour, rooke armes, and vpon Easter day set vpon them and slew them all. The Emperour *Aurelianus* caused a souldier for committing adultery to be tyed by his feet to two trees bent to the earth, which being let goe rent him in peeces, halfe of him hanging on the one, and the other halfe on the other tree.

XVI. Discontentednesse with the allotted provision convenient, and lusting after belly-cheere. This tuffe the great man of warre, and discipliner of Armies,

mies, the Lord God of hostes, puni- Num. 11.
shed in his Campe. Nothing lesse 4.20.33.
befits a souldier then the loue of his
belly and ease; some are like summer
locusts, which are all belly, and live
of spoyle; strong in warme months,
but in pinching cold they are gone,
pind away, and dy; you haue heard
before how basely *Lucius Pius* was
esteemed of by the Romans, for his
gaining of the *Sarmates* to obedience
with belly-cheere.

XVI. Is theft, filching, rapine, rob- Ios. 7.21.
bery, and sacriledge: God punished *A-*
chan theft; yet these are too com-
mon with souldiers now. For many
base fellowes fitter for the Gaole, yea
the Gallowes then the warres, are no
sooner prest, and in the Kings ser-
vice, but are bold to lay hands vpon
other mens goods, which they carry
away with many a bitter curse, year
curse is vpon the cheete and the Zach. 5.3.
swearer, who also bringeth a curse
vpon others as *Achan* did; That one
theefe caused the overthrow of the
Armie; oh, what euill will then a
multitude of theeves doe in an host?

Great

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Great care must be had of committing sacriledge, and robbing of Churches, *Crassus* the Roman for robbing the Temple of Ierusalem, was soone after ouercome by the *Partians*. *Cambyses* the King of Persia his armie, was destroyed by a tempest, going to rob a Temple. *Thefts* by *Draco* the *Athenian* Lawgiuer was death; So among the *Hetrurians*, and *Vaccetans*; The *Locrians* put out the theeves eyes; *Aurelianus* the Emperor would not suffer his souldiers to take a pullet or chicken from country people, his friends. *Tyberius* made one of his Guard to be put to death, for taking a Peacocke out of a mans yard. *Tamberlaine* caused a souldier to be flaine for taking a poore womans milke and some cheese, and not paying for it; The Romans vnder *Marcus Soaninus* were so disciplined, that they would not pluck the fruit of one tree, as they passed by it, and left it vntouched. *Pescenius Niger* would haue put to death diuerse souldiers met together feasting themselues with that which they had stollen, though tho-

row

Now intreaty their lives were spared, yet they were punished; and their punishment was to lye in Tents during the warre without fire, to live onely with bread and water, and to make restitution to the husbandmen; and the reason given of this severitie was, because, such acts did tend to rebellion. *Aurelian* writes an epistle to Tribunes and souldiers, to keepe their hands from other mens goods.

But ~~this~~ is not onely to be restrained in souldiers, but also in Captaines and officers which they may many wayes commit.

1. In false musters, robbing so the state, by having pay for moe in the roll, then be in service. This abuse was the ruine of *Francis* the first before *Pavy*, they that give in false numbers by the Lawes in France, suffer death. The Romans payd every souldier by the poll; so at musters do now the Spaniards.

Guido. l. 1. c. 1.
Liv. 28.

Secondly, in robbing poore souldiers of their pay, *Caesar* was severe against this villany; so as two of his Captaines of horse, *Roscellus* and

Caesar de bello civi.

and *Agm* having defrauded souldiers of their pay, fled to the enemy, as soone as they knew that *Cesar* had notice thereof. Its an indelible Character of infamie, saich one, to defraud a poore souldier of his due.

Thirdly, in taking from a souldier that which is his owne, as his weapon, or horse, &c. *Theophilus* the Emperour of the East, banished a Commander out of his Dominion for taking a souldiers good horse perforce from him, for want whereof he was afterwards slaine in battle, and withall bestowed the Commanders possession vpon the souldiours widdow, albeit that Capitaine had bestowed the horse vpon the Emperour himselfe, vnwitting to him, till the widow claimed him, as the Emperour rode on him. As Capitaines and Officers may not wrong souldiers, so souldiers may not rob one another. *Modestinus* iudged him worthy of death that stole his fellowes armes. To conclude, great care must bee had that souldiers doe no spoyle, nor rob such, by whom they

Of Capt
abusing
poore
souldiers,
reade Sir
Tob: Smiths
epistle to
the Nobility of
England.
1. 3. 6. *qui*
aliena F. de
remilita.

are permitted to passe by peaceably, nor such as bee *Marchants* and *Vitnallers* of the *Campe*, but such must be suffered to goe and come very securely: The Army of the Prince of Orange besieging *Florence*, had like to haue beene famished, through the disorder onely of three or foure souldiers which robbed the *Marchants* and *Vitnallers*, which came and went from the *Campe*: but those were therefore hanged, and then plenty was brought in. The punishing of this sinne in *Tamberlaines* *Campe* made his huge Army of many hundred thousands to bee plentifully served.

XV I I. And last is, the spreading of *rumours*, raising of false reports, to dishearten an Army is worthy death. This the Lord of hosts punished with death, and sent the plague vpon them, that brought vpon the land an *ill report*, which daunted the peoples hearts for going forward: it set them in a rebellion. As false imagination continued and continued in the host of the *Syrians*.

Num. 14.
27.

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(to wit, that *Iehoram* had hyred the Chariots and horses of *Pharaoh* to come vpon them, when they besieged *Samaris*, and in a manner had won it) made them fly suddenly, none pursuing, and to losse the victory, yea and what els they had running away as for their lives. Rumours of falshood are often vitered of the enemy to worke feare, and so to daunt mens spirits, which rumours therefore are not to be beleened.

These are those sinnefull evils, which principally in an army are to be suppressed and punished, yet in proceeding against offenders, as need must be taken of too much leu-
 + I. m. v. ritie. *Lucullus* vndid himselfe by this and was forsaken of his souldiers, who went to *Pompey*, to whom they prooued most faithfull and constant. Rigour may rule, but gaining affection by clemency causeth true obedience, yet offenders must not goe vnpunished. For by suppressing disorders, God is honoured, the Army strengthened, the enemies dis-
 (17) heartned,

heartened, neighbours and friends
secured, and so encouraged to abide
constant; but vvhhere sin doth reigne
& disorders suffered, there all things
fall out cleane contrary, misery and
want will follow, to their ruine and
overthrow : God will bee against
them, and friends will abandon them
as vnnvorthy of aide.

CHAP:



CHAP. XVI.

*Of a convenient armie, and
of necessaries prepared a-
forehand to main-
taine the
same.*

Li. 3. ca. 3.



*Egetius exhorteth
those that purpose
to begin wars care-
fully to weigh and
consider their store
and charges: And
prouision is to be made long before
for in action then to prouide will
be*

be too late. The Kings of *Israh* made in the dayes of peace great preparation for warre, and had souldiers in readinesse to withstand sudden invasions. As may be seene in the raigne of *Asa*, *Iehosaphat*, *Iezabab*, and other Kings. It is the saying of one, That *Longa preparatio belli celarem facit vic-toriam*, Long preparation by good deliberation maketh quicke dispatch in the execution, and speedily getteth the victory.

2 Ch. 14. 8.
& 17. 2.
& 20.

In going to warre, first the number convenient to be employed, is to be considered of: both for horse and foot, for powers both by sea and land. The number is vncertaine; sometimes *Moses* will appoint but twelve thousand, the least number sent forth to speed well; sometime *Israh* must take all the strong men of warre to fight with the enemy as need is, so must be the number.

Num. 31.
3, 4.
Ios. 8. 1.

The heathen in former times had ever mighty hosts, some hundred thousands: the *Midianites*, *Philistims*, *Canaanites*, *Ethiopians*, *Holephernes* host was an hundred and seventie

Ios. 10. &
11. 4.

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Iudg. 6. 5. thousand, and twelvethouſand Ar-
 & 7. 1. chers on horſebacke: now according
 2 Chro. 14. to the power of the Enemy, ſo muſt
 Luk. 14. 3. we goe out againſt him, if we bee a-
 ble, as Chriſt reacheth in his Pa-
 rable.

To ſubdue enemies it is ever very
 neceſſary to have a full army if wee
 looke for victory, for

Touching a handfull or ſmall num-
 ber 3 or 4000 theſe doe rather injury
 themſelves then the enemy, they ra-
 ther kindle and nourish warre, then
 end it; and doe rather hearten the e-
 nemy, then ſtrike him with feare:
 anger him, then hurt him. What got
 Iſrael vnadviſedly by ſending a ſmall
 number 2 or 3000 againſt Aſſ. It was
 but loſſe to themſelves, and encour-
 ragement to the Enemy. The *Lacedae-
 monians* could do no good againſt the
Athenians as long as their numbers
 were ſmal, but did hurt to themſelves.
 But now for a full power, and to uſe
 our beſt ſtrength to obtaine the victo-
 ry many reaſons may perſwade.

Thucid. 1.

God taught *Iſrael* to doe; when
 his ſmall number was overthrowne,
 he

he commanded him to take all the
men of warre. Ios. 8. 1,
Tancid 1.

2. The heathen Oracle consulted
with, by the Lacedemonians, before
the Peloponensian warre, to know by
what meanes they might best pre-
vaile, gave this answer, that the
meanes to overcome was to use their
full strength.

3. Thus ever did *Saul* and also *Da-
vid*, and other Kings in Israel and Iu-
dah: when they went against an ene-
my, they led out mighty forces, *Saul* 1 Sam. 21
8. & 15 4.
against the Amalekites conducted an 2 Sam.
10. 7.
host of 310000: *David* sent against
the Ammonites all the host of migh-
ty men, which were many thou-
sands.

4. The Romans in their warres
sent forth strong Armies against their
enemies 50 thousand, or 24 thousand
the least, 15000, or 12000, as their
stories shew.

The benefit of a strong Army is
great, it striketh feare where it com-
meth, and if not presently resisted, it
enricheth it selfe with spoyles: if it
get the victory, it will maintaine

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it selfe vpon the enemy, and abide without feare. *Cesar* maintained his warres in *France* vpon the *French* nine yeares; *Hannibal* his Army vpon *Italy* sixteene yeares; *Scipio* his host vpon *Spaine* all the time of his stay; a strong power prevailing gets confederates, to giue ayde and to help with supplies; yea through feare it gaineth from the enemy, many falling off from him to the strongest side as the Kings which were servants to *Hudorezer* did, when *David* overcame his host. One victory got with a full army is the winning almost of a Country. *Cesars* victory at *Alexis*, drew almost all *France* to him: The French by one victory recovered the Kingdome of *Naples*. Its necessary therefore to put to our strength in warre, if we hope to prevaile, and not dally with our Enemy, to our owne hurt: but yet we must avoide two evils.

1. Not to presume of our great strength against a weake enemy, as *Bethadad* the King of *Syria*, and his 32. Kings with him did, when he came

2 Sam. 10.
19.

1 K. 20

came against *Ahab*: which great host of his was overthrowne; so was *Zerah* with his ten hundred thousand. And how soone was the *Armado* of *Spain* called invincible, scattered and brought to naught here in our coasts? For victory standeth not in the multitude of an host, but strength commeth from heaven.

2. Not utterly to despair if we be enforced to fight with a small power against a proud boasting enemy. For in such cases God strangely giveth victory, as shall be declared, Chap. 18. Thus much for the number.

Now when an Army of men, for the number is resolved vpon, necessities must be provided answerably thereto.

I. There must be great store of armes; such of *Zebulun*, *Reuben*, *Gad*, and *Manassies*, as came to helpe *David*, were furnished with all instruments of warre for battle. King *David* provided for his men of warre throughout their hosts weapons of warre, such as were then vsed, spears, shields,

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Shields, bowes, slings, and other Armes. *Gorgias* host was strong and well harnessed, as the story relateth.

Mac. 4. 7 *Scipio* going into Africke against the *Carthaginians* made exceeding provision of Armes.

II. Provision of victuals, Of this *Iud. 20. 10* the Israelites had care, before they warred vpon *Gibeah*; *Holophernes* *Iud. 2. 17* his great host had plenty of victuals, and *18.* carriages for all provision; that they might not want, for, indeede

hungry bellies can neither fight, nor observe order. *Saul* by his rash restraining of his Armie from taking food, made them to faint, and after through hunger to flye vpon the spoyle, and by eating bloud, to sinne against God, *1 Sam 14. 24, 30, 32,* *Fames feruor est bello,* *33.*

Hunger is more sharpe then the sword. Alasse, how can they have courage, that pine with hunger? How can they stand against an enemy, that want strength to goe vp-right? Good leaders should take to heart the distresse of their companie in such a case, as even Idolatrous *li-*

beram

horam did. But some are like the
 Amalekite, who left his poore weak
 Egyptian servant to helpe himsele, 1. Sam. 30.
13.
 or to dye for hunger. Alas what ser-
 vice can poore hunger-starved soul-
 diours doe? or how can they bee
 made obedient when belly hath no
 cares? Therefore famous Generals Bel. Gal.
Liv. 29.
 have ever scene to this: *Cæsar*
 would not once move towards
 the Enemy, before hee had provi-
 sion. *Scipio* landing in Affrike, had
 his store-houses filled with provisi-
 on. *Cromwel* in his expedition against Xenoph.
exp. Cyr. 1.
 his brother had, besides his ordina-
 rie Carts, ffour hundred Waggon,
 loaden with victuals, not to be spent,
 but in time of necessitie. Where pro-
 vision is not to prevent famine,
 there the host is overcome without
 dint of the sword. To have victuals,
 bring store, be moderate from the first
 day in the vse; give free & safe pa-
 sage to Marchants and Victuallers to
 bring, and make ready payment;
 what is gotten from the Enemy,
 store it up, & procure from confede-
 rates to be sold. *God* & *guaranties*

confederates fauour to make supply in this kind; and to summon, as a strong Army goeth along the Townes and Villages to bring in victualls and provision, vnlesse they would be ruinated.

III. There must be sufficient money to helpe every way all wants; money is the sinewes of warre. *Holophernes* with plenty of food, had very much gold and silver. King *Antiochus* opened his treasure, and gaue his souldiers pay for a yeare; Souldiers well payed haue the better courage; counsell and money prevaile where force cannot effect. By gold *Tacitus* the Captaine of the *Sabines* got the Capitoll of Rome, *Asdrubal* with money *Celsiberians* from the Romans. Money may hire souldiers, buy victualls, and supply what is wanting for the most part; therefore wise warriors were not in this carelesse, the *Carthaginians* had in their new *Carthage* in *Syrine* a treasure to serue for the wars there. *Cæsar* had for his store in *Noviodunum*, For his warres in France.

But though there be store of money, yet

Indeth 2.8
1 Mac. 3. 18

How to
make pro-
vision for
money,
reade Dr.
Smith his
booke of
war., ca. 2.
p. 18.

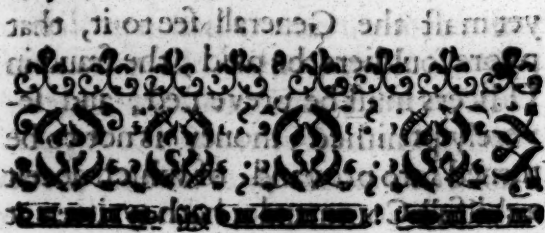
yet must the Generall see to it, that
poore souldiers be paid, the fraud in
Officers must be prevented, and se-
verely punished; money is not to be
turned into provand, of which deceit
a skilfull Commander hath written at
large. Neither should Captaines be
paymasters to souldiers, least they be,
as they have beene notoriously abu-
sed, *Scipio* in Spaine paid his souldiers
man by man; *Porsena* Commander of
the *Hetruscians* stood by while every
souldier tooke his owne pay, and so
were they such that every one had
his due; see what evils haue hapned
by non-payment, or slacke paying of
souldiers in *Dr. Sutcliffe* his booke.

See Sr I hn
Smith pre-
face to his
booke of
this cou-
senage.
Liv, 28. & 2

Pa. 74. cha.
4. part. 9



CHAP.



larger. Neither should Captaines be paymasters to soldiers, least they be

CHAPTER. XVII.

Of meanes abroad to be used before the warres begin.



O Prince, nor Nation, may presume vpon their owne strength, worth and power; The Kings of olde time making warre,

Gen. 14. 1:24.

had beside their owne, ayde from othere, and had confederates ioyning with them; *Chadelaomer* had Kings with him; *Abraham* also had *Aner*, *Ejchul*, and *Mamre*, assistants with him

him in his warre. The Kings of Canaan did helpe one another; and the Ammonite procured helpe of the Syrians to fight against David. The Syrians by the helpe of the Spartans withstood the Athenians. Yea, the Romans themselves sought for helpe of others against Philip of Macedonia.

Ios. 10. 3.
& 11. 1.
2 Sam. 10.
6:
Thucid 9.

But here let not an Amaziah take ayde of Idolatrous Israel, least they be his ruine; nor let a Jehoshaphat help an Ahab for it pleasech not God; secondly; let not wise men rest vpon the helpe of Confederates, but have ever more of their owne; both to resist the enemy, and command ayders; as Belshazzar had; for confederates may prove Cowards and false: the Swissers which came to ayde Lewis Forze, sold him at Navarra into the hands of Lewis the twelfth.

CHICAS.

Next is to make peace with such as may be iniurious; when we goe to warre with others: Israel in their hot warre against the Philistines, had Peace with the Ammonites.

This

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1 Sam. 7. 14
Esa. 37. 9.

This is necessary, least while wee
set vpon one, we be invaded by ano-
ther, as it happened to *Senacherib*,
who whilest he invaded *Iudah*, had
Tirbakah king of *Ethiopia*, com-
ming foorth to make warre with
him.

The third thing is, to entertaine
intelligence from the Enemies friends
and subiects, to gaine them from
them, to cause division betweene
them. The Romans before they tran-
sportted their forces into *Africke*, they
assured themselves of the Kings of
Numidia. Before they set vpon *Philip*
of *Macedonia*, they caused a revolt of
many from him. The disioyning of the
hearts of such as beat one with the e-
nemie, is a great weakning of his po-
wer, and a way more easily to get
the victory.

To make a rebellion, and to cause
ciuill warres, is the ruining of the E-
nemies state, and a ready passage to
attaine our owne purposes; for they
that stand for their owne safetie at
home, cannot well agree to resist the
attempts of forreigne powers. They
may

may like the seditious Captaines in
Ierusalem ioyned together to fight a-
gainst the Romans, but by slaying af-
terwards one another the Enemy shal
at length prevaile, and they come to
destruction.

CHAPTER XIX.

Of the religious preparation
before the Lords
supper

When the Host
is prepared
and the
people
are gathered
together
in the
Church
the
Lords
supper
is
celebrated
and
the
people
are
partakers
of
the
same

CHAP.



CHAPTER. XIX.

*Of the religious preparation
before the Armie
march.*



When the Host
is prepared and
ready to march
forward, be-
fore it be mo-
ved in former
mer times; a-
mong Gods
people these things were observed
and done.

I. There was a divine exhortation,
or as we call it, a sermon appointed by
God before they went forth, to bee
prea-

preached to them by an ordinary Teacher; sometime they had extraordinary men raised vp to encourage them. The Priests goe into the warrs, and sounded Trumpets, *Elisha* followed the Campe of the three Kings, going against *Mozab*. And *Deborah* a Prophetesse went downe with *Barak*. It's no question but Ministers may go into the wars, its necessary to have men of good gifts to preach to souldiers, but they must be good and consoionable to give example, zealous in reproofing, and gracious in prayer, that as *Moses* did, while the other fight they may pray, and helpe forward the victory. If such were in a Campe and revered, the Armie would prosper the better. *Athiah* gathered courage by having the Lords Priests with him when he set the battle in aray against the Idolater *Ieroboam*. The prayer and sacrifice of *Sin* and furthered Israelites against the Philistims. The French had an Archbishop in their host when they fought with King *Henry* the fifth. The Spaniards have their Priests with them, and

1 cut 20,
2, 2, 4.
2 Ch. 10.
14. & 134
12.
2 K. 3. 17.
Iud. 4.

Exo. 17.

2 Ch. 13.

12.

1. Sam. 7.

160. The Bible-battells.

and doe punish those that in word or deed doe offer them iniury. Why should our Armies goe forth without good Teachers. King *Henry* the first had with him Priests whom he commaunded to pray whilest hee fought the glorious battle at *Agencourt*.

I I. The people of God in former times humbled themselves, not those onely which were at home, but the host of men which went out into the waires, they fasted, they prayed, and sought the Lord with teares, offering Sacrifices to God, and asked counsell of the Lord before, so did the *Israelites* going against *Beniamin*. So did they in the dayes of *Saul*, whom they intreated to pray earnestly for them. So did *Iehosaphat* when hee went out against his enemies. In like sort did *Judas* and his people with him, they fasted, read holy Scriptures, and prayed fervently unto the Lord for helpe. King *Henry* the first before the battle of *Agencourt* with great devotion made prayers and supplications with his Priests and people vn-

Jud. 20. 18

23. 26.

1 Sam. 7. 8

2 Mach 3.

34. 47, 50

to God and prospered. For what is it for vs to pray for those who in the meane space neglect prayer, despise it, and preaching, and give themselves instead of fasting and humbling themselves, to swearing, drinking, and whoring, filching, and other villanies, by which they call for vengeance against themselves? The Emperour *Orho* when he was to have a set battle with the *Hungarians*, proclaimed a fast, and commanded to call vpon the name of God before, that God might goe with them. The Romans before they began warre sacrificed to their gods, and prayed for successe; as is evident in their attempts, against *Hannibal*, and in their warres against *Philip* of Macedonia and *Antiochus*; yea they imputed their ill successe to the neglect and contempt of Religion, not seeking to appease the wrath of the gods and to winne their fauour before. *Scipio* going against the Carthaginians, made a prayer for successe, expressed in *Li. 29*, *Archidamus* bringing his army before *Plataea* began with sacrifices crave helpe of the gods.

Liv. 22. 31

*Xenophon
exped: Cyr:
Cic. de nat:
deorum 3:
Liv. 29.*

Lucid 2. gods. Among the Lacedemonians
Plutarch. when their King went to ioyne bat-
 tle, he first offered sacrifice. *Isaac*
Bassa going against *Scanderbeg* would
 not moove forward, before hee had
 made his prayer to God for successe
 All which condemneth the Atheisti-
 call Commanders and souldiers
 which in these dayes dare contemne
 these religious duties which are to
 be performed vnto the Lord God of
 hosts.

III. They had a strict charge to
 keepe themselves then from every
 thing and withall to put away wic-
 kednesse, especially Idols, and to pu-
 nish foule offenders as *Iesus* did *A-*
chan, before he went the second time
 against the Enemy, and to separate I-
 dolaters from them, whom God ha-
 teth. *Salmone* telleth vs, that wif-
 edome is better then weapons of war,
 but, saith he, one sinner destroyeth
 much good; If wisedome and wea-
 pons cannot save where there is but
 one vile and notorious ill liver, how
 shall we imagine that they shall pro-
 per; where a' most there are an whole
 host

host of them? Some are swearers,
 some beathly drunkards, some filthie
 whoremasters; and not a few con-
 temners of Religion; and many of
 them the scumme and out casts of Pa-
 rishes: How can we expect God to
 be with them? or for vs, by them
 without reformation? That worthy
Scipio in going to give battle to the
Numantines abandoned all Bawdes,
 Whores, Couseners, Coggers, Divi-
 ners, and Figure-flingers, Should the
~~then cleanse~~ their hosts of such
 wicked ones, and shall Christians
 make no conscience hereof?

IV. They laboured for faith and
 confidence in God, *Iehosaphat* pressed
 this hard vpon the people, when they ^{2 Ch. 20.}
 went forward: *A/sa* had his eyes vp- ^{20. & 14.}
 on God, and its said the victory was ^{11. & 13.}
 given to *Abiiah* and his armie, be- ^{18.}
 cause they relyed vpon the Lord. This ^{1. Ch. 5. 20.}
 confidence in God delighteth him,
 and they shall prosper that trust in
 him.

To rest vpon any meanes is vaine,
 though the best is to be vsed, and not
 neglected; For, though a horse bee
 prepared

Pro. 21. 31 prepared for battle, yet is he a vaine
 thing for safetie, neither is a King sa-
 ved by the multitude of an host, nor
 Psa. 33. 17 the mighty delivered by much
 Psa. 33. 16 strength: *Ieroboam* with his 800 thou-
 sand lost the battle.. The Persian *Xer-
 xes*, who had his tenne hundred thou-
 sand by land, and ten hundred thou-
 sand ships by sea an incredible host,
 yet was vanquished and overthrown.
Amurab the Turke, comming with
 sevenscore thousand against the poore
 Prince *Scanderbeg*, was wearied in
 warring, dyed in the voyage, and for
 the army returned with shame; A
 great King saith *Salomon*, may come
 Ecc'el. 9. against a little City, and not be able to
 14, 15. winne it, though few be in it, being
 governed by the wisdom of a wise
 man, though but poore. Its folly ther-
 fore to relye vpon strength and mul-
 titude of men, but vpon God alone in
 the vse of all lawfull meanes.

Neither though their strength was
 small, and their power weake, did
 they faint, when they had warrant
 from God to fight. For the Lord
 people know, that God can deliver,
 and

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ne and safety is from him. It is nothing
 la- with him to helpe, either with many,
 or with few which haue no power.
 ch He it is that hath power to helpe, or
 ou- to cast downe, to make to stand in
 er- cattle, or to flye and runne away. One
 ou- Sampson shall beat downe a thousand
 ou- sometime; By two, *Jonathan* and his
 ft- Armour-bearer, the Lord can dismay
 yn- an host of 30 thousand Charets, 6000
 ith- horsemen, and innumerable foot. By
 or- 700 *Gideon* that godly valiant man, he
 in- an affright a huge multitude of which
 l- there were slaine on hundred & twen-
 ty thousand with their Kings in one
 me- day. By 318. men he gave *Abram*
 e- and his confederates victory over
 ing- foure Kings and their Armies, who
 rise- before were conquerours over five o-
 er- ther Kings and their hosts. By 7000
 ind- conducted by a wicked *Abub*, he put
 e in- to flight the host of *Benhadad* with
 32. Kings. By 12000 he made *Israel*
 was- to subdue the Midianites, to slay five
 bid- Kings, to take prisoners 32000 per-
 an- sons, the prey and spoyle of 72000
 rd- asses, 61000 Asses, and of sheepe
 er- 675000, and all his glorious victory
 nd- obtained

Pro. 21. 31

2 Ch. 14.

11.

1 Sa. 14. 6.

1 Ch. 25.

8. 3. 18.

Lev. 26.

37.

Psa 89. 43

1 Sa. 13. 5.

& 14. 13.

Jud. 14. 15

Jud 7. 12.

& 8. 10.

Gen. 14.

1 K. 10.

Num 31.

5. 49.

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Warres of
the Jewes.

2 Mach 8.
20.

1 Mac. 4.
28. 29.

obtained without the losse of one
man. The Jewes fighting with *Cassius*
the Roman, slew of his host 16.
thousand horse, and 27. thousand foot, and lost
but 22 persons of their owne. And
least men might thinke these to be
rare and extraordinary, and not the
like helpe now from God to be ex-
pected; let such consider of after vi-
stories given of God. For though
some of these were miraculous, yet
other some of them were such, as
God in after times hath shewed the
like. *Judas Maccabees* with 8000
destroyed an hundred and twentieth
thousand; at another time with tenn
thousand men he vanquished one *Lysias*
with sixty thousand chosen foot
and five thousand horse. The like vi-
stories God by his ayde and provi-
dence hath given to the Heathen
Milcrades the Noble Captaine con-
the Athenians with 11 thousand
vercame above an hundred thousand
horse and foot, sent by *Darius*, sonne
Hystaspis to invade Grecia, *Lionidas*
with an handfull of Lacedemonians
slew twenty thousand Persians. *Greece*
Alexander

the *Alexander* with an Army of thirtie
 thousand, conquered the world,
 and subdued mighty Opposers. A-
 mong Christians incredible victories
 have been gotten by the lesser num-
 ber; *Charles Martell* father to King
Pippin fought with a very few against
 four hundred thousand Saracens, of
 which he slew three hundred and
 eightie thousand. *Zisca* that everla-
 stingly renowned Bohemian, in ele-
 ven set batties, and blind in three of
 them, went away victor over all
 the powers that the Emperour ever
 made against him. But to speake of
 our owne, and almost ynmatchable
 victories in France; King *Henry* the
 first with 15000 men at *Agencourt*,
 overcame the whole power of France
 with an army of 52000, and slew one Arch-
 bishop, eight Earles, twenty sixe Ba-
 rons, fifteene thousand Knights, and
 above ten thousand others, with the
 losse of onely sixe hundred on our
 side, and onely two of great note, the
 Duke of *York*, and the Earl of *Sar-*
gates. Great and glorious was the vi-
 ctory gotten at *Poitiers* by *Edward*
 the

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the blacke Prince, Edward the third his sonne, who with eight thousand wearied souldiers vanquished King John of France, whom he tooke prisoner, and scattered his Armie of 40 thousand, of which tenne thousand were slaine: in which victory were taken prisoners besides the King, Philip his sonne, seventie Earles, fifty Barons, twelve thousand Gentlemen, so they tooke and slew more, then they were themselves. The battle at Cressy was wonderfull; for there were but of English commanded by King Edwarda himselfe one thousand, one hundred and eightie, yet preuailed they against the French King and the King of Bohemia, who had an host of seventy thousand, in which were slaine the King of Bohemia, eleven Princes, eighrie Barons, one hundred and twenty Knights, and thirty thousand common souldiers. So as we may see how that glorious victory haue beene obtained by handfulls of men in comparison of the conquerors. When God will haue men to preuaile, neither wisdom, nor counse

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nor vnderstanding can be against his will, no nor power be it never so great; For many are the devices of man; but the counsell of the Lord, that shall stand; as hee hath thought, so shall it come to passe, and as he hath purposed, as the Prophet speaketh, so shall it be.

Prov. 19. 21

Esay 14. 24

Therefore let all the care be to haue God on our side, for if he be with vs who can be powerfull against vs? Surely none. *Xenophon* that worthy Philosopher, and noble Captain being but a heathen when his men were in distresse encouraged them thus, willing them to put confidence in God; for that (saith he) he was able to saue a few out of the hands of many, in what danger soeuer they were; he can strike feare suddenly into the hearts of almost Conquerours, and make them run away and none pursuing them, as he did the Syrians; he can set the sword vpon the necke of one another, and cause them to kill one another; as he did the Philistims, Midianites, and the armies of three

Xenoph.
exp. Cyr. 3.

2 K. 7.
Iud. 7. 22.
1 Sa. 14. 20
2 Cro 20.
23. & 32.
21.

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Kings; he can send an Angell to kill an host of mighty men of valour, even an hundred and fourescore & five thousand in one night. In a word, he can doe what he will in Heaven and in Earth. Therefore let vs thus prepare to meet him, to make him our Captaine, our Guide and Commander, then shall we haue good successe, and prosper, as others haue done.

CHAP

this
batt
abou



CHAP. XIX.

*Of laying good grounds afore-
hand to speede well, and of
a peaceable and a lawfull
proceeding against
an Enemie.*



Here is nothing more desired in making war then to prosper in the enterprile: This all wish, and without some hope of this, who would adventure to enter battell? Therefore men should study aboue all other, this point chiefly.

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Now to speede well the way is,

I. To hearken to Gods voice, and serue him. For, saith the Lord, Oh that my people had hearkened vnto mee, and Israel had walked in my wayes, (marke now what would haue followed) I should soone haue subdued their Enemies, and turned my hand against their Adversaries.

II. To haue him with vs, and to fight for vs; *Abijah* said, beholde, God himselfe is with vs for our Cap-

taine: And it was *Hezekiah* his comfort, with vs is the Lord our God to help vs, and to fight our battells;

Feare not, stand still, saith *Moses* to *Israel*; and why? For the Lord, saith he, shall fight for you: He goeth with you against your enemies to saue you: when God went out before *Dauid* against the *Philistines* he smote their host and subdued them.

Oh but it will be demanded, How may we haue God with vs, to fight for vs, and giue vs victory?

Surely if it be of God, shee just and warrantable: in this warre he helped the *Beniamites*, and other Tribes,

2 Cro. 33
12.

2 Cro. 32.8

Exo. 14.14

Deut. 20.4

1 Cro. 14.
23.26.

1 Cro. 5.
20:

Tribes, and cast downe their enemies. 2. That it be taken in hand with good advise, and be established by counsell. 3. That such a holy preparation be made, and such duties performed, as before is set downe in the last chapter; for such prospered.

Pro: 10: 18

4. That they rest vpon God, trust in him, relye vpon him, and goe out in his name against the enemy; for who ever trusted in God and were confounded? Its said that by faith the valiant subdued Kindomes; So much is ascribed to confidence in God. To this, and for resting vpon God the Scripture ascribeth the happy successe of *Asa*, of *Abijah*, of the *Reubenites*, and other, against their many and mighty Enemies.

1 Cro: 5: 20

2 Cro: 14.

11. & 16. 8

& 13.

Heb: 11. 33

But if men will needs goe to war, and God not with them, the warre vnjust, the attempt rash, as in the Israelites, in *Amaziah*, yea and in *Ioshua*, the wicked sonnes of *Eli* in the host, drunken, whoring, profane Priests, sacrilegious *Achan* unpunished for his sacriledge; and no pious preparation vnto so weighty a work,

Deut: 1. 43

2 Cro: 25.

& 35.

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wherein so many thousand liues doe lye at the stake; But open prophanesse, boasting of our owne strength, vaunting of our valour, resting on the Generals wisdome, the courage of Captaines, disesteeme of the Enemy, as *Benbadad* did of *Ababs* army; to goe poorely provided with small provision, with a Company of raw and vnexperienced fellowes, but ripe enough in wickednesse, without order, without government, what good successe can be looked for? How can God goe out with such rebels against him, seeing he hateth iniquity, and abhorreth presumptuous Transgressours.

If good grounds be laid as aforesaid, then may an host goe forward with good courage; but yet before the force of Armes and hostility be shewed, God (who hateth vnecessary bloudshed, and abhorreth men of violence) commanded *Israel* to offer peace first; for it may be the matter may be ended without bloudshed: The *Israelites* before they went against *Gibeah* and *Beniamin*, sent to haue

Pf. 5. 6.

Deut 20.

10.

3 Sam. 10.

18, 19.

haue the Ionnes of *Belial* delivered to them to be punished, if they could haue obtained it. *Iephtah* before the warre began sent messengers againe Iud: 20. 12 and againe to the King of the *Am-* 13. *monites* to prevent bloudshed, if it Iud: 11. could haue beene prevented.

In ancient time those that first began warre vsed to speake before they did strike, and shewed the cause of their taking vp armes. *Machabews* 1 Mach: 6. desired passage through *Ecbon* first. 48. *Cesar* minding to assaile *Antiochus*, Lib. de Bel. sent him a defiance aforehand; the 10 Gal. 1. Lord himselfe intending to punish rebellious mankinde, alludeth to this course, and acquainteth them with his determination, to come against them; and therefore he speaketh as a man of warre, commanding to blow the Corner in *Gibeah*, and the Hosea 5. 8. Trumpet in *Ramah*, and to cry aloud at *Bethaven*. Because the *A* Exod. 17. 8 *malekites* came stealing vpon Israel, to fight with them, the Lord reuenged it severely vpon them, and would haue a booke of remembrance writ-

Deut: 25.
17, 18.

ten against them, to haue vvarre with them for ever.

Its wisdom to demaund right, and to propound conclusions of peace, with a prepared host. Thus proceeded *Israel* against *Beniamin*, & *Iepsab* against *Ammon*; for if so, peace take place, it is well, if not, the party wilfull may consider what he certainly may expect: yet in honestly intending peace, take heede of circumvention, in dealing with a dishonest and subtrill Adversary, who vnder shewes of treaties of peace intendeth nothing lesse, as did *Scipio* with *Sypbax*, and *Metellus* with *Inguith*, and the false-hearted Spaniard with the vpright minded *Queene Elizabeth*. By his treaties hee onely sought to make her secure, and to distrust nothing, till he had suddenly invaded her land; He that eateth with such a diuell had neede of a long spoone: while plaine-meaning *Abiiah* was speaking honestly to *Ieroboam*, he craftily laid an Ambush in the meane space, for to overthrow him;

Liv. 29.

Salust.

him; whence note, that an idolatrous Politician, is a very Michivilian, and not to be trusted. He that vpon policie frameth his religion, and maketh that a cloake, forgetting and keeping an earthly state, he is no more to be trusted then a diuell.

H3

CHAP.



CHAPTER. XX.

*Of marching forward and
encamping.*



When peaceable meanes cannot prevaile, but that the cause must needes be tryed by the dint of sword, then must be considered and care had of marching on. The Lord himselfe set an order in going forward, and in marching to his people: first, he himselfe went before them in a cloud by day, and a pillar of fire by night, to leade their way: but when the enemy with a mighty host was behinde them, then the Lord got himselfe betweene his people and the Egyptians.

Exo: 13, 21

tians, to overthrow them; for as ² Generall he cared for the safety of his Army which he had brought out of Egypt with a powerful hand. 2. He appointed that Captains chosen should leade the people. 3. That the people should set forward every one after their families according to the houses of their fathers with the Ensigne thereof, the cloud being taken vp. 4. Before they marched the trumpets sounded, and in marching they kept ranke, observing order; the weakest went hindermost. The Heathen also did see to this: They could march every one in his way, not breaking rankes, not thrusting one another, but every one walking in his path; so they kept an equall distance from one another; If they be too neare they are troublesome to themselves that they cannot vse their weapons, if too far asunder they make way for the Enemy to breake in vpon them; disorderly marching may not be endured. Scipio corrected such as hee espied out of ranke; so did Cass, who would strike them with

Exo. 14. 19
24.
Deu. 20. 9.
Num. 2. 34
with verse
2. Num. 2.
17. Isai 2.
7, 8.
Chro: 12.
33. 3. 5.
See the
margin.
Deut. 28.
18.

Flor. ex. 19.
Liv. 58. &c
34.

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with his leading staffe, and commanded the Captaines to chastise them.

In going on, spies were wont to be sent forth before, to discover the Enemy; This did *Saul* when he went against *David*; *Iosua* sent spies into the land before him to know how the people were affected. For to heare of feare and terrour in the Enemy is a great heartening to goe forward. This whetted on *Gideon* to set vpon the *Midianites*, and much strengthened his heart. This sending forth or going to learne somewhat from the enemy, was commanded *Gideon* by God himselfe. So *David* sent out spies to vnderstand what *Saul* did. And *Machabeus* sent spies into the host of the Enemies, and so did *Ionathan*. Its wisdom to haue some with the Enemy to discover his purposes and designements, if it may be, as *David* had *Hushai* with *Absalom*, and men secretly in *Ierusalem* to bring him newes. *Gabrias* the Athenian Captaine said, that he deserved not the name of a Generall, that vnderstood not the estate of his Enemies.

1 Sam: 13.
22, 23.

Ios: 2. 1. 9.

Iud: 7, 10,
11, 13.

1 Sa: 26. 4
1 Mach: 5:
38: & 12:
20

Plut. A. Appo-
shes:
Liv: 23

mies. *Livie* reporteth that *Hannibal* vnderstood what was done in the Enemies Campe, as well as they, partly by espialls sent into the Campe, and partly by his owne diligence. God himselfe sometime by his Prophet ^{2 K 6. 9.} did extraordinarily reveale the secret counsel of the Syrian vnto the King of Israel to prevent mitchiefes. From God and man Generals are taught to learne, and see, and vnderstand what their Enemies doe.

When they march and doe secure themselves from ambushments, and dangerous passages, they must consider well where to encamp; as the Syrian King did warring with Israel. The encamping of Israel by the Lords direction was fouresquare, and the Tabernacle in the midst with Priests ^{Num: 2.} and Levites to attend their office. There were foure standards pitched; the first of *Judah* Eastward, the second of *Reuben* Southward, the third of *Ephraim* Westward, and the fourth of *Dan* Northward. To every of these belonged two Tribes, so as three Tribes was vnder one standard, and the

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Num: 10.
5, 6, 14, 18
22, 25.

the whole host of all three numbred together; Then were there ensignes, which were pitched also by the standards, which were the ensignes of their Fathers houses: In marching they kept this order: 1. the East side went forward, and then the South-side, then the West, and then the North; before all which went the Arke, to search out a resting place for them; and when it set forward, or rested, a holy speech was vitered by *Moses* either time; this was the manner of encamping, and marching in the wilderness.

Num: 10.
33. 36.

But they had also another kinde and forme of entrenching which was round, as appeareth by the manner of speech according to *Isidore* and *Tremelius* translation; *David* is said to come, *ambitu planstrorum*: so as they lay it may seeme intrenched round with carts. They had a care to lodge safely by intrenching themselves. *Gorgias* campe was strong compassed about with expert horsemen. This *Cesar* had speciall care of, he would not neglect this worke at

1 Sam: 17. 20

1 Mach. 4.
7.

any

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any hand, nor bee deterred by his
 enemies, sending to offer battell to
 hinder the same. *Fulvius* the Pro-
 consul neglecting this was sudden-
 ly set vpon by *Hannibal*, and o-
 verthrowne and all his company.
 So was *Lodowike Nassau* brother to
 the Prince of *Orange* slaine, and most
 of his company, through idlenesse,
 and want of skill withall, to en-
 trench well themselues. In *Israell*
 the Generall was ever in the Camp.
Saul was alwayes in the Campe; so
 was *Moses*, and *Iosua*, *Ioab* in the
 host, and *Gorgias* in his Campe.
 Heroicall hearts should disdaine to
 follow pleasure, though lawfull,
 when they should be in the field; this
 contempt of pleasure was in *Vriah*,
 one of *Dauids* Worthies, because the
 General and the host lay in their
 Tents.

Bel. Gal. 2.
Civ. 2.
Liv. 27.

Anno 1568

2 Sam. 11
11.
1 Mach. 4.
4.

They did encampe in as conveni-
 ent places as they could, by wells of
 water, and trees, as *Israelites* did, and
 as did the *Philistines* by a fountaine;
Gideon by the well of *Harad*, and
Timothew the wicked Heathen, and

Num. 21.
Exod. 15.
27. & 16.
13. 15.
1 Sa. 29. 1
Iud. 7. 1.

Jonashan

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Jonathan at the water of *Gennesar*,
 1 Mach: 5. vpon or by a hill or mountaine, as
 37. & 11. *Moses* with *Israel* did; and *Saul* vpon
 67. *Hachilah*, and on Mount *Gilboab*,
 Exod: 18. 6. Also in vallies and plaines, as *Israe-*
 & 19. 2. *lites* did in the valley of *Zared*, and
 2 Sa: 26. 3. in the plaines of *Moab* neere *Jor-*
 & 28. 4. & *dan*: and in *Iotbab* a land of rivers of
 31. 1. water. The host of *Midian* pitch-
 Nu: 21 12. ed in the valley of *Iezreel*, and the
 & 22. 1. *Philistims* in the valley of *Rephaim*,
 Deut: 10 7. which a strong host may dare to
 Iudg: 6: 33. doe.
 & 7. 8.
 1 Chro: 11. 15:

Wheresoever they encamped, they
 Iud: 7. 8. had their tents to lye in, every one
 2 K: 7. 7. had his tent; not onely *Israelites*
 1 Mach: 9: 2. in their owne land, but also the
 & 4. 20. *Hearthen*: so had the *Syrians*, and
 Iudg: 7. 11. *Demetrius* host vnder *Bachides* and
 2 K: 7: 8: the lewd *Alcimus* and others. And
 10. in these tents they lay by rankes;
 1 Mach: 4: by which they tyed their horses
 33. and Asses, and in which they laid
 vp their victualls, treasure, and such
 things as they had; For in them
 were found golde, silver, rai-
 ment, blue, silke, purple and great
 riches.

Before

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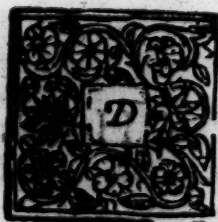
Before they remooved there was Ios:1.10,
warning given throughout the 11. & 3:
whole host, and it was tolde them 2,3,4
what they should doe. THe they Iud:7:19
remooved they set diligent 1 Mach:13
watch, and carefully keepe 27.
it, especially when they
rhought an enemie
ready to set vp-
on them.

CHAP:



CHAPTER. XXI.

*Of ordering an host in drawing
neere to the Enemie , and
what is else to bee done,
and considered of be-
fore the comming
of the battell.*



2 Sa. 18.2.

Avid sending out an
Army to subdue his
proud rebellious son
Absolom, divided the
whole host into 3.
parts, and set princi-
pall Commanders over the same. *Joab*
over one, *Abishai* over the other, and
Ittai over the third. So did *Indas* di-
vide

vide his Army into three Companies ^{1 Mach 5. 33.} and sometimes into foure parts. ^{2 Mach: 8. 21.} Against *Cendebeus*, he divided his men, and set his horse in the midst of the soote; because the Enemies horse were very many. *Bacides* in his battell against *Iudas*, divided his horse into two troupes, and put his slingers ^{Ca. 16. 7.} and Archers before the host, and in the foreward were all the mighty men, and *Bacides* himselfe in the right wing. Wise and experienced ^{1 Mach: 9. 11. 12.} Commanders, know how to order and embattaile their men. The Enemy, the place, the occasion offered are in this matter seriously to be weighed; *Hannibal* ordered his Army, sometime one way, and sometime another as reason led him; And ^{Liv: 30. & 31. & 23.} so did the *Romans*, *Cesar* and others. ^{29.} *Saul* set his battaile in aray against the *Philistines*, but the manner how is not set downe. ^{1 Sa: 17. 2. 23.}

Before the joyning of battell fore-sight and great vvisedome is required. For 1. here lyeth at stake the precious liues of men. 2. The least error may bring great damage. 3. The due

due commendations of all former preparations, deliberations, and wary proceedings, is here retained or lost.

4. The victory procureth renowne, and causeth triumph and ioy.

5. But the overthrow bringeth sorrow, disgrace, and the prisoners taken captiue, to be at their enemies will; the very conceit whereof in some, hath beene so contrary to their minds, as they rather haue desired death then to fall into an enemies hand. This made *Saul* to kill himselfe, which he did (saith *Iosephus*)

In the wars
of the Iews

2 Mach :

14, 42, 46.

because he was a faint-hearted coward. *Zimri* did burne his pallace o-

ver his owne head. And *Rabbi* acted

a desperate part vpon this ground.

In *Numantia*, where 4000 souldiers,

who held out 14 yeares against many

thousand Romanes; yet wearied at

length they resolved vpon a strange,

and desperate end, which was to ga-

ther all their Armes, monies and

goods together, and to set them on

fire, and to burie themselves in the

flame, that so *Scipio* might not haue

any of them captiues to triumph o-

ver.

ver. This maketh many stout courages in battell desperate, to fight like Lyons, and will not yeeld till the fatall wound come, and they be deprived of life.

Great consideration therefore must be had before a Generall put all to hazard, 1. Of his owne number and strength, and then of his Enemies. 2. Of the quality and condition of his souldiers; whether young and raw, or old and experienced; for its not number, but valour and skill which chiefly prevaileth. 3. Of their fitnessse to fight, if it be after travell, when they be hungry, thirst, and *Ly. 44.* weary, perhaps against fresh, lively, and a well prepared Enemy.

Emilius would not charge vpon *Xenoph.* in *Perseus* in *Macedonia*, because of his *exped. Cyr.* souldiers vnfitness by travell, though they desired to fight, vntill the next day. *Clearchus* would not set vpon his enemy, because he perceived his souldiers to bee faint and hungry. Therefore the *Romans* before they *Ly: 28, 31* entered battell refreshed well their men with victualls, and rest, as *Vespasian*

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Warres of *parian* did when he encamped about *Ierpata* wherein *Iosephus* was. the Iewes.

So *Hannibal* would haue his men dine well, to lye warme, and take rest before they fought with the Romanes at *Trebia*; Such commonly as haue fought when their Army was wearied with travell for want of rest, or faint for food, haue miserably perished. As did *Asdrubals* army at *Metaurus*, and so the *Gaules* by the Romanes. *Puigaliare* his men were cut off by *La Nove*, when he would needes set vpon the Protestants after two dayes and nights continuall march. 4. The Generall is to consider, whether feare possesse the hearts of his souldiers: Its a great hinderance to the victory: Its threatned as a punishment; fainting of heart seized vpon the *Canaanites*, and gaue courage and assurance of victory to *Iosua*. A trembling through feare is a signe of destruction. We never reade of *Sauls* daunt of spirit, and fearfulness in all his many battells, but onely before the last, in which he and his

were

*Historia de
troubl. de
Fra. 13.*

Liv: 26. 37.

Ios: 2. 9. 24.

1 Sa: 28. 5.

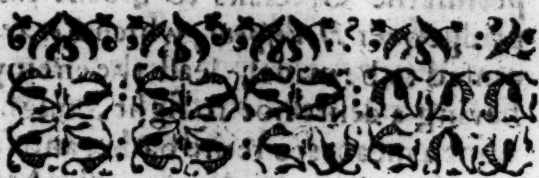
were overthrowne, then its said, that he was afraid, and his heart greatly trembled. Some feare may possesse the heart of a Commander sometimes, but a sodaine and vnwonted feare in a General as *Saul*, is an ill token, as it was in one of the Kings of Hungary, when he put on his helmet to goe against the great Turk: In which battell he lost his life, and the chiefe City of the Kingdome; A great feare over a whole host at the sight of the Enemy, foretelleth their overthrow, as it happened with the host of *Timothens* consisting of 120000 foote and 2500 horse at the sight of *Indas* ^{1 Mach:12} with a handfull: and as it hapned ^{20,22.} to the Army of *Sigismund* vpon which fell a panick feare, when *Zisca* was but comming neere. Till feare was removed *Cesar* would not see forward against *Arriovistus* and the Germanes. *Indas Machabens* would needs fight, when many of his company was in feare, and conveyed themselves out of the host, but it cost him his life. ^{1 Mach:9, 6.10.18,}

Therefore to prevent or remoue feare,

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feare the Lord himfelfe spake to his
Generals, exhorting them not to feare,
to *Moses*, to *Iosue*, to *Gideon*, yea he
sent his Prophet sometime to encour-
age them; and appointed a sermon
or let speech for the Priests to deliver
before the host went out. Hence it
was that Kings made Orations to
their Captaines and Souldiers, and so
did other Generals. Histories humane
are full of them, and very many spee-
ches are recorded in the Bible, the
scope whereof was to remoue feare,
& to encourage them to fight. In *Ex-
od. 14. 13. 14.* is *Moses* speech. In *Deut.*
20. 2. 3. 4. the priests: in *Iud. 3. 28.* *E-
buds*: in chap. 5. 14. *Deborahs*: in chap.
7. 15, 18. *Gideons*: in 2 *Sam. 10. 12.*
1 *Chro. 19. 13.* *Isaahs*: in 2 *Chro. 20. 15.*
17. 20. *Iehaziel* and *Iehosaphats*; in *E-
sa. 7. 4.* *Esaiahs*; in 2 *Chro. 2. 7. 8.* *He-
zekiabrs*: in 1 *Mach. 3. 18. 22. & 4. 8. 11.*
& 2 *Mach. 8. 16. & 9. 44. & 11. 7. & 13.*
14. & 15. 8-10. *Iudas Machabeus* his
orations: in 1 *Mach. 9. 44.* *Ionathans*:
in ca. 13. 3. *Simons*. Out of which may
be gathered good matter for a Gene-
ral to speake vnto his souldiers.

CHAP.



CHAP. XXII.

*Of many things to further
the successe in the
battell.*



Here are not a few things which may greatly helpe to gain the day; if men must fight: but if thou darst not, then wisely prevent it, or if the enemy will hye, give him leave; King *Iohn of France* found the mischief in forcing the blacke Prince to fight; and so *Charles* the first lost his armie by intercepting our *Henry* the first. Hereupon *Themistocles* would not

permitted the Grecians to breake the bridge over *Hellepont*, which *Xerxes* caused to be made, least the enemy having a desire not to fight, might want a meanes to retire backe, and so bee forced to fight against their wills, which will make Cowards valiant.

1 Mach, 10
79.80. &
11-68,60:

But if it be resolutely determined vpon to fight. I. Foresee the secret traps layd, and ambushments, which may in the fight suddenly come vpon the souldiers when they be fighting. This *Jonathan* foresaw, and so got the day, though at another time not wary enough, his host was scattered by an Ambush. *Hannibal* by such a subtletie overthrew the Romans at *Trebia*, and *Thrasymene* lake, and was hereby much holpen in the battle at *Cannas*.

II. Not to trust too much vpon Associates, least they faile as the *Goths* did the *Scipios* in *Spain*, and the *Albanes*, *Tullius Hostilius*, The *Switzers* which came in the ayde of *Lewis Sforza* sold them to his enemy *Lewis the twelfth*: secondly, do

not trust fugitives from the enemies;
for two Spaniards in the warres a-
gainst the Venetians feigned them-
selves fugitives with intent to kill
the Generall of the Venetians called
Alvis, as before is noted. And 500
Numidian Horsemen at the first en-
counter betweene the Romans and
Hannibal, left *Hannibal* and fled to
the Romans, leaped from their hor-
ses, threw away their apparent wea-
pons and humbled themselves at the
feet of the Romans, who gave them
credit and entertainment: but these
not now mistrusted having weapons
secretly, when the Romans were bu-
sie in fight, came vpon them behind
v unexpected, and so mightily further-
ed *Hannibal* to get the victory at
Cannas. Lastly, trust not such as
may iustly be suspected, the Lords
of the Philistims had learned this,
and therefore would at 10 hand ad-
mit of *David*, and his companie, 19,
to goe into battle with them against
Israel.

III. To strive for advantages as
much as may be; as 1. of the place;

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1 K. 20.

the *Syrans* imputed much to the place, making a great difference betweene the hills and the vallyes; our victory at *Newport* was much holden by the benefit of the place: secondly, of the wind behind them, as it was to *Hannibals* host at *Cannas*, but on the faces of the Romans, which being Southeast and somewhat strong carryed the dust into the eyes of the Romans, and so did them much hurt. By the wind God helped *Theodosius* against the Tyrant *Maximus*: thirdly, get advantage of the *Sunne*, if it be hot, and shining soorth, it is hurtfull to those that have it vpon their faces; it fainted the *Gaules* fighting with the Romans. Fourthly, take advantage of the discord when it hapneth betweene Commanders and Captains in the Enemies camp. By this the *Aequians* prevailed against the Romans, This overthrew the Athenian Army in Sicile: this gave the victory to *Charles* the fifth over the Protestants, when the Duke of Saxonic, and the *Landgrave* of Hellen could not agree.

Theod. hist.

Ecl. lxx. 35

Isr. 4.

Thuc. 2. 6.

Sleidan.

Through

Through dissention of Captaines, the French lost Naples, and *Amurathes* the Turke got Nicopolis thorough the discord of the French and Hungarian Captaines. Fifthly, make advantage of the *Army parted*, or not the whole met together; This advantage *Indas Machabens* tooke at *Gorgius* comming out from his campe. So the Romans set vpon *Asdrubal* to prevent his ioyning with *Hannibal* in Italy. Sixthly, when the enemy is out of order: seventhly, when he is setting his men in array: Eighthly, in the time of encamping, then to set vpon them as many wise Commanders have done; These and such like advantages are to be observed, taken, and wisely pursued.

1 Mach: 4.
1.4.

IV. To vse stratagems, so did *Iosua*; yea the Lord himself wrought so a worke miraculously, as the host of Israel was refreshed thereby, and the enemy strongly deceived, by the sunne-shine vpon the water: by stratagems *Hannibal* and *Scanderbeg* preuailed mightily, for inventing whereof they both were very subtile.

Ios. 8.

2 K: 3. 22.
23.

But Stratagems must bee such as are
not to the breach of oath, against
godlinesse, against the law of nature
and nations.

V. To vse means to make the e-
nemy secure, that so they may bee
surprized vpon a sodaine. Thus
those of *Iabesh Gilead* did with *Na-
bath* the king of the Ammonites, till
Saul came suddenly vpon them, and
vtrerly discomfited them.

VI. To vse good expedition, and
suddenly to come vpon an enemy,
as *Saul* did vpon *Nabath, Iosua*, vp-
on the five Kings besieging *Gibeon*;
& so vpon foure Kings at an
other time. By this sodaine rushing
vpon *Iudas*, *Gorgias* hoped to have
prevailed, but was prevented. But
Iudas by a sodaine comming before
day into the camp of *Antiochus Eu-
pater* which consisted of an 110.
thousand foot, of horse, 5300, Ele-
phants 22, & 30 Charets armed with
hookes, he went to the Kings Tent.
and with his company slew 4000,
men, and the chiefest of the Ele-
phants, and so filled the campe with
feare

1 Sam. II.
3:10.

1 Sam. II.
10:9.
& 11:7.
1 Mach: 4:
1, 2.
2 Mach:
13:11.

feare and tumult, returned with good
successe; *Hannibal* speedy coming
from far vpon *Flaccus*, overthrew
him at Herdonea. *Sylanus* by this *Ly:26,27*
meanes chiefly vanquished his ene-
mies in Spaine.

VII. To be all of one heart, for
God, for their King and Country,
and the safetie of the whole host, and
so of themselves, faithfully endea-
vouring to performe the trust com- *Iud.20.*
mitted to them, every one in their *21.8,11.*
place, to the helping of one another *1Sa, 11.7.*
for obtaining the victory. The great
host of 400000 Israelites were gathe-
red together as one man, and were
knit together as one. Israel came out
to goe with *Saul* against *Nahash*, *Ios.2.9.*
with one consent, as one man. The *2 Sam.10.*
Canaanitish Kings and severall Na-
tions of them could ioyne together
as one, with one accord to fight a-
gainst *Iosua*, *Ioab*, and *Abishai* con-
sented to succor one another as need
should require. We never read that
the Commanders in Israel were at
odds to hinder the good counsell of
one another, but agreed as one man

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against their enemies. Of discord and the mischiefes thereof, you haue heard before. The Iewes, though their leader *Ionathab* was traiterously slaine, taken in a trap, by the false dissembling *Tryphon*, yet they encouraged one another, and went close together to fight, being of *Iudas* mind rather to die manfully for their brethren, then to staine their honor.

1 Mac: 12.

50.

2 Mac, 9,

10.

2 Mac 8.

23 & 13,

15.

VIII. To have a watchword, as *Iudas* gave his bands, *The helpe of God*, and at another time, *victory is of God*.

Lastly, be sure of a place of retraite for the wearied, to refresh themselves *Hannibal* even in *Afrike*, neglecting this, was overthrowne by *Scipio*.

CHAP.



CHAP. XXIII.

*Of such lets and impediments,
as are to bee avoided and
preuented, which may ei-
ther overthrow the at-
tempt, or hinder
the successe.*



AS there are ma-
ny furtherances of
good enterprises,
so there may bee
not a few hinde-
rances of the same,
which are carefull-
ly to be taken heed of and preven-
ted.

I 5

I. And

I. And chiefly take heed of sin and rebellion against God. This God warned his people of, when they went to warre, when the host goeth forth against the enemy, then keepe thee from every evill thing saith the Lord. Such sinnes as before in Chap. 15, are recorded; as also beware here of all heathenish feates, superstitious observations of dayes luckie and unluckie, of the flying and crying of birds, beware of divinations, enchantments and charmes; abhorre Wizards, Figure-casters, Southlayers, Sorcerers, Fortune-tellers, Stargazers, Astiologers, Prognosticatorous, Interpreters of good and ill successe by casuall accidents: weare no superstitious vanities, as conceived hallowed crosses, Amulets; and such like heathenish trumperies. For God hath straitly forbidden all these abominations; they are the practises of the Heathen Idolaters. All such as vse them, are abomination to the Lord, saith *Moses*. And he hath punished it in the practisers. *Saul* sought to a Witch; but

Deu. 23:9.

Ier. 10:2.

Deut. 18.

10, 11, 12.

Esa: 19. 3.

4. & 47:

12, 13 &

8, 9.

Eze. 21, 22.

but did not hee then thrine the worse? did it not then cost him his life? *Pompey* by consulting with wizards, made way for his overthrow, for *Cesar* despising such things, made use of his enemies superstitious feares and came vpon them at such times; what got *Inulia* the Apostate, or *Richard* the third of England, or *James* the third of Scotland, by taking advise of witches and wizards, and following their counsell? Certaine Iewes in *Machabees* his host, hoped by some superstitious vanities which they wore vnder their garments secretly, to haue auoyded death: but they were deceived, they died in battle. In the yere 1502. when the French went against *Genen* some of them had gotten charmed Amulets about their neckes to saue them, but their trust deceived them, for they were found dead in the field. *Scipio* though a Heathen man, of whom you haue before heard, hee banished Diviners, and Figure flingers out of his campe, and when he landed in Africa, it was his hap, as soone

Deu. 18. 12.
1 Sa. 28. 3.
& 31. 3.
1 Ch. 10.
13.

2 Mac. 12.
4.

soone as he came on shore, that he
 slippt and fell forward on the ground,
 which his company held to be omi-
 nous, and a signe of ill lucke, but he
 turned it another way, and willed
 them to be merry, because hee had
 thereby taken possession of the coun-
 try.

I I. Great care must be had, to
 prevent all discord in the whole
 host, especially betweene Comman-
 ders, and to effect it is the spirit of
 pride, enuie, vaine-glory, boasting,
 wrath, secret grudge, and whatloe-
 uer else may cause dissention, must
 be vterly layd aside: euery one be-
 ing ready to heare one another, to be
 counselled one of another good, and
 no man to thinke himselfe at this
 time his owne; but now his coun-
 tries, but now the causes for which
 the warre is vndertaken: not now
 to doe after his owne will, but what
 sound reason, true religion, the ho-
 nour of his King, the necessitie and
 fittnesse of time and place, and the
 authoritie of the Generall vpon de-
 liberate aduise and counsell requi-
 reth.

reth. Singular was the praise of vni-
 tie among the Romane Senators in
 the dayes of the Machabees; For
 though there were 320 which sate
 in counsell, yet was there neither en-
 uy nor emulation among them;
 nor any one in pride overtopping
 another, but all consulted for the ge-
 nerall good, and prospered. But af-
 ter through *Cesars* pride, and the e-
 vils that hapned through civill dis-
 sention, the Empire grew weake, and
 at length was overthrowne. Its an
 old saying, *Vis unita fortior, at partes*
in plures secta peribit, of which many
 examples are given before.

1 Mac:8.
 14, 15, 16,

I I I. To prevent danger of death
 to the Generall to have care of his
 life, for the head cut off, the body is
 but a trunke. *Abad* rashly going into
 the host to fight was wounded to
 death, and so the people left the field
 and went home; *Absolom* slaine, the
 host was scattered; when *Nicanor*
 was cut off, presently his host cast a-
 way their weapons and fled. On the
 Generall the life and motion of the
 Army dependeth. For *Dauids* wor-
 thies

1 Mach. 7.
 43, 44

2 Sa. 3. 3.

2 Sa 21.
16, 17.

Front. li 4:
ca. 7. a

thies had speciall care of his safetie; sometimes not to let him goe into the field, holding him to be worth 10000 of them, and if he did goe into battle and was in danger, rather then he should be slaine, *Abisui* will step betweene death and him: so precious was the life of a Generall among the Romans, that when *Q. Petilius* the Consull was slaine in fight against the *Ligures*, the Senat decreed that the legion in whose front hee was slaine, should haue no annuarie stipend, and there armes should be broken.

1 K. 10.
2 Mac. 11,
4, 11, 12, &
12, 13, 16.

2 Mic. 13,
12, 9, 17,
16.

IV. To beware of conceit of strength with contempt of the enemy, such seldome or neuer prosper: this overthrew *Benhadad*, also *Lysias* going against *Judas*, and this brought the Citizens of *Caspis* to confusion. *Antiochus Eupator*, though he had a dreadfull Army, yet through light reckoning of his enemies & haughtines of mind in his owne strength, had ill successe. The insolency of *Sennacherib*, his blasphemy against God, and base esteeme of *Merodach* was punished

nished by God from heaven.

V. Not to bee provoked to fight by any instigation of a subtle enemy, for he surely knoweth his owne advantages, as *Themistocles* did; who incited the Persian by his sons Tactour, *Plutarch de Themist:* called *Sicinus*, vnder the shew of secret friendship, to come and hemme in the Grecians, as fearefull, readie to run away, which he, which he accepted of vnder wisely, and so was overthrowne at Salamis. But if a heady, and proud enemy puffed vp vaine-gloriously will needs provoke, as *Apollonius Demetrius* his General did, *1 Mac. 10. 69; 82.* *Jonathan* may wisely encounter him, and humble his pride with his overthrow, as did also *Hannibal* proud *Flaminius*.

VI. Not to be circumvented by sights and policies of the Enemy, by false rumours of more succours coming to them, by feigned retreat, or counterfeit, flying away, by seeming to intend some other course, by feigning sicknes, by pretences of feare, *See exam: for some of these in Dr: Succel: his booke of warres ca. 14. of Stratagem* by colour of secret friendship, by treaties of peace, by vaine shewes, by false

1 Mac 1.

10.27.

2 Mac. 14.

22.

1 Mac. 13.

43.46.&c

13.23.

falle fugitiues, by secret intelligencers, and such like, which *Scipio* and other *Romans*, and *Hannibal* also practised: *Bacchides* and *Nicanor* vled deceits; and vnder shew of friendship sought to have betrayed *Judas*, but he was aware of them, and also stood vpon his guard: but honest *Jonathan* was overtaken by *Tryphons* subtilery, in feigned loue, and flaire.

Jer. 40:14.]

2 Mac. 13

24.

VII. To take heed of an hyred *Ismael*, by whom good *Gedaliah* was cruelly and traitterously murdered: so also beware of hauing any *Rhodocus* that giueth secret intelligence to the enemy.

2 Sa. 20.6:

Bel. Gal. 2.7

Lastly, make no delay vpon good resolved grounds to execute designments, for nothing is more hurtfull then delayes, when aduantage is offered and necessity calleth on. *Iosua* made no delay to helpe the *Gibonites*, nor *Saul* labesh *Gilead*. And *David* vpon *Bichri* his rebellion, held delay very dangerous. *Cesar* his expedition prevented the *Belgians* in their conspiracy, so did it the *French* at another time by his speedy coming

ming among them. On the contrary, the Romans delaying to prevent *Hannibals* comming into Italy, made them feeble the misery of their folly and slacknes 16 yeares together afterwards. To loose faire aduantages, which are not alwayes offered, may bring great losse to themselves, which being taken might presse downe an Enemy. Delay is a traytor to oportunity : and such as either of purpose, or of carelesnes, or persuasions of others, do make delaies, may be blamed much, and iudged sometime the sale-man of prosperous success, and purchasers of much losse and sorrow. All these things are to be carefully auoided, if we desire to thriue in our attempts.

CHAP.



CHAP. XXIV.

Of going forth and joyning battle.

2 Ch. 13.
14.

Num. 10. 9
Iud. 7.

2 Chr. 13.
1 Mach. 4.

13. & 5. 31
& 7. 45.

2 Sa. 2. 28,
& 20. 22.



At the present going forward to charge the trumpets did sound. This by God was appointed the only instrument; and these they used in on sets, as did Gideon, Abiiah, Machabeus in the time of the battle; in pursuite of the flying enemies, and in a retrear to call back from pursuing. The Heathen Romans also used trumpets; but some other Nations, as the *Indians* used Cymbals and Drummes; The *Sara-*

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cons drums, the *Lacedemodians*, the flute and trumpet, the *Cretans* the harpe.

Besides the trumpet, they used their voyces, as shouting in the very sight of the Enemy, and first charge, vttering words sometime, as the host of *Gideon* did, saying, *The sword of the Lord and Gideon*. They did shout at the rooting of the enemy, and when they thought the enemy was come into their hands. Thus the *Philistims* shouted when *Sampson* was brought bound to them: and the *Romans* when they saw *Iosephus* taken taken and brought prisoner into their sight. In the on-set they also cryed with prayers for helpe vnto the Lord, when the Trumpets sounded. When they went towards the Enemy before they came to charge they would sing Psalmes, till they came nere him, as *Iehosaphat* did, and *Iudab* with him, yea the Heathen used to goe forward with trumpets and songs. And least this might seeme a mockery of a too ouer religious *Iehosaphat*, who was fore-

1 Sa: 17: 1

10. & 4, 5:

2 Ch. 13.

15:

1 Sa: 17: 5, 6

Warre of the Iewes.

Iud: 45. 14

2 Mac: 15.

26.

2 Chr. 13:

14.

1 Mac. 4.

13, & 5: 33

2 Ch 20.

foretold that he needed not to fight, and therefore might well sing, on that it might be iudged an act of an addle-headed *Nicanor* not to be regarded, the renownest Lacedemonians vsed it, the King after a sacrifice offered, commanded all his armie to crowne their heads; and the flutes to sound the measure of *Castor*, then he the King himselfe, began the *Pan*, a song proper to *Apollo*, and so went they on, as one keeping measure in a stayed pace cheerefully, and without astonishment.

*Cap: Bling.
on Elians
Tacticks.
pa. 70.*

*Hist. of
the troubl.
of France.*

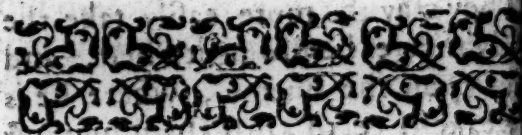
*Dr. Suckel-
hills booke
pa. 177.
ca. 21.*

It is to be observed, that *Iosua* in all his battles, gave the first charge, and so did *Saul*, *David*, and *Ioab* his Generall. It was the vse of the Romans commonly to begin the battle, as doth appeare in the warres of *Cesar* in France, and *Scipio* in Spain, and one noteth it of the Protestants in France, that they alwaies preuailed more, charging first the Enemy, then abiding to be charged: which course as one saith, is the best, if there be a resolution to fight. It argueth in those that begin the more courage; They

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They may the more easily take the advantages before mentioned, and set vpon the Enemy, where he is weakest; yet this first charging must ever be considered thus, as that the army be able to wage battle with the Enemy, els by first charging, they may iustly be charged with folly, and pay well for their rashnesse.

CHAP.



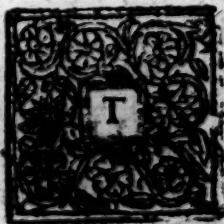
CHAP. XXV.

*Of that which is to be done
in fighting.*

1 Ch 5:20.

2 Mac. 15.

37.



Ios. 8. 18,

19.

Ios. 4. 7-8,

He people of God in their fighting had mind of God so as while they stricke him with hands, they praye to him in their hearts, and trusted on him, and so procured a blessing vpon their encounter. They had care to vnderstand the mind and pleasure of their *Generall*, whether manifested by words or signes. Thus those that were in ambush against *Ai*, observed *Iosua* his stretching out of his speare

speare, vnderstood his meaning,
and speedily executed his will. For
they remembered his instruction, and
charge before given to them, being
ever obedient to him, doing as he
would haue them, as he himselfe did,
what God commanded him. In the
fight they encouraged one another,
and kept close together, and were
ready to helpe one another, as need
should require. Here I thinke it not
amisse to bring in the words of the
Apostle (spiritually intended, but
ferched from warfare, and the duty
of Captaines and souldiers in the bat-
tle against their enemies, which (co-
mitting the Apostles scope) I will
handle it after the letter very fitly to
this my purpose in hand. The Apo-
stle 1 Cor. 16. 13. setteth down foure
duties of souldiers there expres-
sed.

Ca. 6. 10,
11, 16, 19,

2 Mac: 12

50.

2 Sa. 10, 11

1 Cor. 16.
13.

I. Is to watch, and this is 1. To
obserue and take the advantages gi-
uen by the Enemy, but withall, to
see to our selves, to beware of mi-
stakes, least we giue them advantage,
carefully taking heed to prevent
this

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this, or speedily to amend it, before the Enemy espy it, as wisely and quickly, as once *Hannibal* did.

Secondly, to take heed of the signall, cryer, trumpet, and the Commander for directions, the mind of the *General* may not be mistaken, *Lieutenant Yakesley* did *Generall Lee* at the battle at *Newport*. A good soldier must watch with the eye, attend with the eare, and obey with his whole mind.

I I. Duty is to stand fast. 1. To the Justice of the cause, the King and Country. Secondly, to the *Generall*, and to fellow soldiers in the battle. The *Athenians* took an oath not to leave their fellowes in the fight. Thirdly, to stand fast in the resolution, rather to dy like men manfully, then to run away fearfully, or to yeeld cowardly, or which is worst of all, to fly to the Enemy traytously, *Sinkely, Yorke*, and others, Traytours, betrayers of our Country have beene.

II. Duty is quite themselves to men. which consisteth in these things

1. In having the right use of reason for
circumspect carriage for their owne
safeties, without amazednesse through
bale and vaine feare: By this present
use of reason and circumspection did
Abishai saue David from Ishbi-benob
the Giant. 2. In a quick and prompt
facility of spirit manifested in a ready
discharge of every action, in duty to
be performed orderly and in due time
and place; detesting sloath and negli-
gence, and to beware of a confused
distractiō. Joel commendeth the
warriours which had a lively cou-
rage, and were quick in execution of
service. And Ieremy pronounceth a
curse vpon such as doe the worke of
the Lord in battell decently or neg-
ligently. 3. In a manlike valour, a
heart not daunted in a present perill;
being like to Davids Worthies, and
like those of the Tribe of Gad, men of
might, skilfull in Armes, and having
fences like Lyons, and not hearts like
fearefull hares.

IV. Duetie is to be strong: This is
not only to be vnderstood of the bo-
dy, when men are lusty & strong, and

K

well

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well refreshed, as *Hannibals* men were, before he fought with *Sempronius* the Consul at *Trebia*; but this is meant of the strength of the heart chiefly. Be strong, saith God to *Iosue*, and to shew the meaning he addeth, Be of good courage; which is, not to be conquered in minde; but to hold out to the last. A braue spirit should be like *Shammah*, fighting til the hand cleaue to the sword; So that though the hand be wearied, yet the heart holdeth out, which may get the day, as it did our men in the bartell at *Newport*.

Isa: 1. 6.

2 Sam: 23.
11, 12.

Such Souldiers and Captaines as these are worth treasure, they that thus discharge their duty, are no mercenary and base fellowes, commonly false and faithlesse; A few of the other are worth an host of these, that make pay booty, and spoile their onclie ends.

CHAP.

in their will and readiness to
cast the barre and such



CHAP. XXV.

*Of the meanes how to haue such
as are valiant and of a
good courage into
the field*

I Obayne such as in the
former chapter are
mentioned, men that
will stand to it, and
quit themselves like
men, the way is,

I. To chuse such before hand as
naturally be hardy, which shew it in
countenance, in vse of manly exercises
to which they be given, as leaping,

wrastleing, casting the barre, and such like: in their will and readinesse to goe into warres; In their well set bodies, though little men, and by their hard labour in some calling not without danger sometime, as workers in mines, and such like sort of men.

Ch: 12.2
13.33.

I I. Is traine vp such well in armes;
for of such is fecmeth by the History
of their acts were *Dauids* Worthies.
To be ignorant in armes is a great dis-
heartning and discouragement. . . .

111. Is whatsoever the Prophane
E/au, mocking *Abimeel*, and *Macha-*
villian Acherit thinkes, to have them
religious: for in Scripture never any
religious, but they were truly valiant:
If any sonnes of *Belial* say, that they
finde it not so, No marvell, for no care
is had of the choise of such *base* or
raff, *raff*, and scumme of the people
what religious man will see
there, they may chafe; *but*
raff and *cunning* are their
their greatest dangers; whoring and
drinking, carding and dicing their best
exercises when they doe nothing. *but*
hosts of spirits and devils, and not of
Christians.

Christians

Christians! Its pitty that any truly religious *Cornelius*, or pious *Con:arion*, (and such there be) should be over them, or any fearing the name of God to be among such.

IV. Is as the Lord commanded *Moses*, to make proclamation, that if any be cowards, they should depart the Camp. Which rule *Gideon* followed, and *Judas Machabees*: But perhaps some will say, this were the only way to send away most of the Army. Surely no: For if as before it is observed, such be chosen as are naturally hardy, acquainted with the vie of Armes, be at least in appearance, religious, they will detest the name of cowards; yea the Proclamation would make them put on a better resolution, then to take the benefit, of departing, and bee ever after branded for Cowards: & if any such departed, whom shame would not retaine; better were their absence, then presence; For surely such would never fight with courage; and those shamelessly departing; good it should be, that an open brand of infamie should in their re-

Indg: 7. 3
1 Mach: 3
56.

(V. dixit
quorum est
dehinc usque
di robus in-
dicare.)

turne home be put vpon them, with sharpe punishment.

V. Is when they are come abroad at the first to imploy them in light ser- uices, where hope is to come off with some encouragements; and not to cast them into a desperate a^ctions, of great hazard at the very entrance, except extreame necessity compell therunto.

VI. Is to promise good rewards for well-doing, with due and faithfull performance thereof; Thus the Lord

Deut 2. 31.
35. & 32.
2 Sam. 5. 8.
1 Chro: 12.
6.

of hosts encouraged his host promi- sing them *Canaan*, lands, houles, Ci- ties, and inheritance for them and theirs. *David* offered honour to such

as would and could preualle against the Iebulites, and he performed his word faithfully to *Ioaab*. This did the

Romanes with their Souldiers; and therefore had very valliant men; For nothing more stirreth vp valour, then di- due respect, and deserved rewards.

De bello ci- vil: 1. 3.

Cesar so wonne, and tyed fast to him the hearts of Souldiers by bounty and liberality, as many revolted from his enemies to him, but none could be drawne from him to them. The

Turkes

Turkes reward greatly worthy Cap-
taines, not regarding birth, but the
quality of the party and his deserts :
For one *Othman* a poore Mariner for
his valour and good service was made
Admirall of the Turkes Navy. The
Romans rewarded *Horatius Cocles* Liv. 2.
for repelling the *Hebrusians* with a
statue of Marble, and with lands. De- Liv. 7.
Cicero had a Crowne of golde, and eve-
ry souldier of double allowance,
and double apparell, for his and their
service. *Scipio* gave Coronets of gold
to those that first mounted the walls
of new *Carthage* in *Spaine*. If Generals Liv. 6
and Captaines were chosen not for
Nobility, Gentry, friends, but for ve-
ry worth in them, and souldiers well
rewarded for their valour, we should
not want Armies of valiant men.

VII. And last is to punish cowar-
dise, treachery, disobedience, mu-
tinies, and other offences without
partiality. The other, to wit reward,
is not to be wanting, and this name-
ly, due punishment is not to be neg-
lected; For what the hope of re-
ward in some base spirits cannot ef-
fect;

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fect ; yet the feare of this will worke it in them. Feare made thousands with one consent to come

1 Sa:11.7.

vnto *Saul*, to goe against the Ammonites: By these especiall meanes men shall bee made valiant.

of new Carriages in Spain. The Generals and Captaines were chosen not for Nobility, Gentry, Birth, or Fortune, but for their skill and valour, and to be well rewarded for their service in the field.

CHAP.

VII. A description of the Carriages used in the Spanish Army, and of the manner of their use. The Carriages were of three sorts, the first was a Carriage of Artillery, the second was a Carriage of Ammunition, and the third was a Carriage of Provision.



CHAP. XXVI.

Of the meanes how to make the
basest spirits and Cowards in
battell to stand to it and
if they doe flie away how
to make some Use
thereof as some
haue wisely
done.



Hough never so good
choice bee made, and
meanes vfed, yet some
will be found faint hearted,
God and good men

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in the Bible, tooke no other course with them, but dismission: but if they be retained, the courses taken in former times by great Commanders were these.

I. To hemme them in, and environ them with the choicest troupes, and so perforce to holde them to it.

I I. When they begin to shrink back to cut off some of the foremost for example to terrifie the rest; *Antiochus* by killing the first with his owne hand, when his souldiers gaue ground, made the rest to make head against the Enemy. The Romane Generall gaue charge to his men, that whom they perceived Cowards, and to fly, to take them for enemies, and thereafter to deale with them. For indeed a Coward is a betrayer of his fellowes and an encourager of the enemy, to get the victory.

III. To take from them all hopes of helpe, though they should run away. And this sometime did wise Commanders though they did not leade knownen or suspected Cowards. As *General Vere* did send away all the ships.

ships from shore at the battle at *New-
port*. *William* the Conquerour, to make
his to fight, and hope of no helpe but
victory, landing here in England, he
burnt the ships that brought them o-
ver. So did *Tariff* the Moore eating
into Spaine. *Charles Martell* when he
went to encounter the infinite host of
the Saracens, commanded the City of
Tours to keepe the gates shut, and to
open them no more but to the Vi-cto-
rers. The basest spirits haue beene
made thus to stand to it: But if feare
sometime cease vpon better Spirits,
as it hath done, then some rebuke
may make them take heart, or
feare of future shame; A speech
and example of *Cesar*'s valour withall
withall in the last battell that ever he
fought, which was with *Pompeys*
sonnes in Spaine, when his souldiers
began to shrinke encouraged them
to a new onset, and so got the victory,
onely he said but this, *Remember this*
at Munda they had forsaken their Ge-
nerall. The courage and a of the Co-
mander will quicken the spirit of such
as haue not lost all heart. *Iudas Ma-*

chabeus

1 Mach: 16 *chabens* seeing his people fearefull to
 6, passe a brooke to the Enemy, led the
 way, and then they all followed. *se-*
nathan when his company fled from
 him yet standing to it, and something
 prevailling made the runaways, to re-
 turne and to pursue the Enemies. *Lun-*
dus Sylla seeing the Legion to give to
Archelaus the Commander of *Mis-*
thridates forces, he drew his sword
 and made towards the battell; and
 said to his Souldiers, *If any aske you for*
your Leader you may tell them, that you
left him fighting in Rome. At which
 words they were stricken with
 shame, and went on to the Service.
M. Furius Camillus seeing his Army
 slacke to charge the Enemy, pluckt
 the Ensigne out of the hand of the
 bearer, and carryeth it himselfe vpon
 the Enemy; which the Souldiers see-
 ing with much shame set forward af-
 ter him. Thus valiant Leaders haue
 put courage into the hearts of their
 company; of which ranke with the
 old and ancient Generals may be rec-
 koned, the renowned *Norice*, the re-
 doubted *Vere*, and with these the ne-

ver dying *Sidney* as one calleth them.

Sometime trayterous spirits will dare in the face of the Generall to fly to the Enemy: whereof some wisely have made good vse. When *Lucius* *Lucullus* saw the Macedonian horse flying to the Enemy, he presently caused an allarum to be given, and so sent out other after them; by which the enemy supposed the former to make the onset, and the followers to be ready to second them, whereupon the Enemy shot at the foremost, and the Runnawayes seeing their course welcome before them, and the danger behind, felt in good earnest to fight with the Enemy, and so against their intended purpose, quit themselves as it were like honest men. So one *Darius* when he perceiued some of his flying to the Enemy, presently did follow after, and cunningly faileth to commend their forwardnes, that they would first charge the Enemy, which made them turne their minds, and to doe otherwise then they intended, even to make indeede the first onset vpon the enemy, cleane
con-

contrary to their former purposes.

To conclude this, if so be yet that feare happen, and that there be great insufficiency to fight with the Enemy, one way also withall be made to auoyde the stroke, then it is best, not disorderly to flye, yet to make a faire retreat, or a secret flight as many Roman leaders have done, or openly to flye so it be orderly.

2 Sa: 3: 17
29.

After a fore battle did flye. That completely qualified Commander, General *Norico*, made a retreat at *Caesar*. To flye well, as one saith, is as praise worthy, as to fight well. For nature, reason, and religion too, doe concur in this, that in a manifest perill to save life by lawfull meanes, is no disgrace but a duty. And what is desperate hazard when there is no absolute necessity to compell thereto, but a foolish hardnesse, a flouting of a prevailing enemy, a losse of serviceable men, and discredit to the Commander, who cannot but herein haue his wisdoms questioned.

2nd St.

But put case, men cannot possibly flye,

flye, neither in any humane reason be able to withstand the Enemy, what should then be done? To answer hereunto, there must be considered, the nature of the Enemy; whether true of his word, or false, whether mercifull or cruell. Againe, whether the conditions be honourable or base, in which respect, death is better then life; for it may be, they may condition to renounce religion, or such a condition as the Ammonite offered to the men of *Iabesh*, that so they might bring not onely base shame vpon the parties, but a reproach vpon the whole nation; Its better to dye then to hearken to such condition, or to such as *Benhadad* propounded to *Abah*, which made him adventure the battle, as also did our blacke Prince with the King of France, who had reasonable conditions could satisfie: moreover it must be weighed whether any succor may in convenient time come, to helpe in such a strait as the men of *Iabesh* did; furthermore, whether by adventuring life, yet the enemy may receive more

Ans.

1 Sa. 11. 3.

1 King. 20.

losse by selling to them their deaths
more deare, then by yeelding and li-
ving they may profit their country.
These and such like considerations
must be had before yeelding, but if
the enemy be faithfull of his word,
and mercifull, the conditions reason-
able, no hope remaining of helpe,
and the adventuring to fight it out, in
all likelihood to procure little hurt to
the Enemy, in reason it is better to
save life, then to lose it. Very valiant
spirits have yeelded sometimes with-
out any disparagement vnto them.

CHAP.

CHAP. XXVIII.

Of getting fully the victory, when the enemy is in part subdued.



N Enemy may seeme to be overthrowne when he is not: therefore to get a full victory,

I. Beware that the Enemies giving way and seeming to flye, be not a stratageme, as it was in the Israelites to the Beniamites; and *Isaiah* with his compally to the men of *Ai*, and *Beerbel*; by which subtlety he did vtterly overthrow them, when they were too confident of the victory. *Scanderbeg* that Prince of *Epirus*, thus

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thus overcame *Amase* his kinsman that had fled from him, and brought against him 60000 Turkes, from whom he seemed to flye, and for feare to leave his country; by this apparent flight so farre he made them secure; and so after certaine dayes returned backe vpon them secretly, overthrew them, and tooke his trayterous kinsman prisoner.

II. If the enemy be routed, then pursue the victory as *Abraham* did in chasing his enemies, *Gideon* the many and mighty Kings with their hostes, *Saul* the Philistims, king *Alexander* sonne to *Antiochus Epiphanes* king *Demetrius* host; and as *Judas* did *Gorgias*; and *Nicanors* host, *Cesar* obtaining the victory over the Hel-
 yetians, so pursued them, as hee left them not till all yeelded; so having foyled *Vercingetorix* he followed him till he got into *Alexia*. *Scipio* vanquishing *Asdrubal* pursued him to the yamost coast of spaine. *Hannibal* in not pursuing his victory gotten at *Cannus*, lost Rome; he had skill to overcome, but wanted wisdom.

Gen: 14.

Ios: 7. 25.

& 8. 11, 12

1 Sam: 14.

82.

1 Mach. 10

49, 50. & 4

15. & 7.

45.

De B. 1. Gal:

4. 7.

to use well the victory.

III. Yet in the pursuit, 1. Be-
ware it be not too heady, disorderly
and scattered, least pursuers fall into
Ambushments, or come to neer some
garrison, or give to advantage to the
flying Enemy to fall on againe, reco-
ver their losses, and become of Con-
quered suddenly Conquerours. Phi-
lippos charging the Enemy, that
too eagerly did chase his men, over-
threw him. *Coras* the Generall of
Sagadani having overcome *Quin-*
ius Fulvius; yet by disorderly pursu-
ing and too securely, lost his victory,
was by the same *Fulvius* horsemen
charged suddenly, and so *Coras* him-
selfe killed, and sixe thousand more
put to the sword; *Gastu desois* ha-
ving foiled the Enemy at *Ravenna* by
advancing himselfe too farre, and ill
followed, lost his life. *Moses Scander-*
beg Generall with other worthy
Commanders by too forward pursuit
of the Turkes were taken prisoners;
And by *Mahomet* the mercilesse Ty-
rant were sleied alive, and that by
little and little, for the space of 15.
dayes together.

2:book 1

31. 41

01: 7: 22

02: 22

03: 11

04: 15

4: 11

Hist of
Scanderbeg

Se-

Secondly, take heed of pursuing one part routed, that an other part of the enemy entire and strong remain not behind to follow the pursuers.

1 Mach: 8.
14. 18

This oversight cost worthy Machabees his life.

2 Sam: 10.
49, 50.
1 Mach: 10. 49, 50

Thirdly, not to follow too late, too followed Abner till night, and Alexander; Demetrius, but beware of darkness, it hideth many mischiefs not to be foreseene, nor prevented.

Liv: 24.

IV. The Enemy once scattered is not to be suffered to recollect his forces: for thus Pyrrhus, that Noble Warriour, yet once herein overseene lost his victory over Ptolemy. The Carthaginians in Spaine, after the deaths of the two Scipios; suffered the reliques of the Romans to breath and gather head againe, where hereby at length they were vanquished themselves; Alexander having slaine Nabon, yet suffering the Enemy to gather head and to waxe strong, was with all his company by them cut in pieces.

V. To abstaine from spoyle till the enemy

enemy be utterly vanquished, driven
away, and they secure from perill. Of
his / ~~his~~ forewarned his followers
in chasing enemy: which charge they
well observed. Hannibal lost a more
full victory of the Romanes at Tre-
bia, because the Numidian horsemen
halted too soone to the spoyle. The
Dutch at Gunigast extorted the vi-
tory out of the hands of the
French; which almost they had got-
ten, while they too hastily followed
the spoyle. The Italians at Taro had
spoiled the French, but that at the be-
ginning they fell to spoyle the bag-
gage. The Germanes at the bat-
tle of Erlam in Hungarie, having
thrice defeated the Turkes, were
yet at last by untimely falling vpon
the spoile ouerthrowne.

Therefore Iehoram King of Is-
rael in the strait Siedge of Samaria,
by the Syrians, when hee heard
that they were suddenly fled, and
left great store of victuall and trea-
sure behinde them (though the In-
habitants were almost all famished)
yet

1 Machs
17.23.

Anno 1556

2 King. 7.

yet did he withhold them from falling upon the spoyle, till he certainly understood that hee might with safety doe so.

3 Sam: 30. **VII.** Having gotten a full victory, and none leene to make head against them: yet it is good not to be over secure; as were the malekites, when they had burned Ziggag, and carryed away all the Inhabitants captive. For they being careless, eating, drinking, dauncing, and not suspecting any pursuite after them so farre, were suddenly overcome by David. The Captives were rescued, the prey recovered, and all the Enemies almost slain, and so David returned with joy. Neyther may they vnadvisedly, while they be in their Enemies Country, diuide their armie one part from another. This was the destruction of the Ammonites, who being together three hundred thousand, and having overthrowne *Manassah* and *Cepio*, two Consuls, *Murinus* let them passe by his Camp quietly; but afterwards when for their

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their easier march over the Alpes,
(they fearing no Enemy) divided
themselves into three compa-
nies; he severally set vp
on them, and put
them to the
sword.

CHAP. XXXIX

CHAP.



CHAP. XXIX.

Of using religiously the
Victorie.



Hen God hath giue
vs the victory , we
should doe as did the
Lords people in olde
times.

2 Cro: 20,
26 They did see and acknowledge the
2 Mach: 15 hand of God therein, and together
29 blessed him for it; *Melchisedech* saith
Gen: 14 20 to *Abraham* when he was returned
Exod: 15. with victory, *Blessed be the most high*
2, 10. *God, who hath delivered thine enemies*
Ios: 10. 12 *into thine hand.* So did *Moses* ascribe
Iudg: 5 4 all to God; likewise *Iosua*, *Deborah*
& 15, 18 *Sampson*, and *David*. And this the
acknow

acknowledgment and thankfulnesse they exprest many wayes; to shew it to bee true, heartie and vnfeigned.

1. They made rehearfall of the righteous actes of the Lord in particular. 2. They framed Psalmes, and pious songs of deliverance, as did *Moses*, *Miriam*, *Deborah*, *David*, and the vaiant men of *Macchabees* company. 3. They would sometimes put a remarkable remembrance vpon the place where the victory was gotten giving to it a name, as *David* did, calling it, *Baal Perazim*, where he overcame the Philistines: So *Isaiah* called the valley, in which he bleſſed God for the victory gotten, *Berachah*. 4. They would doe outward worship and ſervice to God the *Moses* built an Altar, vpon the outſaichrow of *Amalek*, *Isaiah* did ſo when hee won *Aſh*, and ſo did the *Israelites* when they vanquiſhed *Beryſan*, and built an Altar whereon they offered thankſgiving. They gave the Altar ſometimes a name, as *Moses* called his *Iſebow Niffi* that is, the Lord my banner.

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1 Mach: 4. 36. & 5. 34. 2 Mach: 8. 27. *beginner.* 5. They would repayre to the Temple with great ioy and reioy-
 cing: as did *Iehosaphat* and the peo-
 ple and he before them; so did *Iudas*
 and his army, carefully keeping the
 Sabbath, yeelding exceeding prayse
 and thanks vnto God. Yea, the hea-
 then Philistims would after victorie
 honour their Idols, and had their
 Priests to make speeches thereof, as
 we now doe sermons vnto the peo-
 ple in their Temples. 6. They by their
 victories were the more mooued to
 advance true Religion, and to roote
 out Idolatry, (marke this.) Thus did
Asa and *Isidab* with him, vpon the vi-
 ctory obtained against *Zerah* the E-
 thiopian; and after the Sermon prea-
 ched by *Azariah* the Prophet the son
 of *Oded*, they put away the abhomi-
 nable Idols, they entred into conenant
 to seeke the Lord, and confirmed it
 with an oath, and that with great ioy,
 and vprightnes of heart. *Asa* hereup-
 on put downe *Machab* his mother
 from being Queene, because she was
 an Idolatresse, whose Idol in a grove
 he cut down, stamp it, and burnt it in
 the

The Bible-battells. 243

the fire, so dealt *David* with the Images of the Philistims after his victory; he did not foolishly as *Amaziah* did, who having subdued the Edomites, tooke their Idols and set them vp in Iudah to be worshipped, both to his owne ruine and the destruction of the people. 7. They tooke of the prey and spoiles, and thereof first offered part vnto God for his service; the Captains of thousands, and Captaines of hundreds, in their great victory over the Kings of Midian, gave freely, besides 700 and odde head of cattle, of gold, jewels, eare-rings, bracelets, rings and such like, to the value of 16750 shekels. *Isaiah* *Dauid* Generall dedicated something vnto God, and so other valiant worthies offered of the spoiles. So *David* gave to God very much of his victories. In like manner did *Abraham* vnto *Melchiseyech*, the Priest of God. Thus these valiant warriours respected Religion and Gods service, and therefore offered off the maintenance thereof. As also for the Lords Priests and for the it in places wherein God was served, and

the L e not

1 Sa. 5. 31.

2 Cro: 23

Num: 3 30

A shekel is 1

2 6 0 0

0 2 8 1 7 1 0 1

8 4 1 7 1 0 1

2 Sa: 8. 12. 1

Gen. 14. 20

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not herewith contented, wee may
 reade what care some had of the
 poore, for *Judas Machabius* gave of
 the spoiles to the maimed, to wid-
 dows and Orphanes; so these valo-
 rous worthies spent not all they got
 vpon themselves in braverie of ap-
 parell, much lesse any of it in glutto-
 nie, drunkenness, whoring, nor did
 they basely hoord vp all to enrich
 themselves. To these courtes valiant
 spirits in those dayes were very stran-
 gers. 8. And lastly, they kept some-
 time a day of ioy and reioycing vnto
 the Lord for their victories obtained,
 and kept it yearly; for we may and
 ought to reioyce ouer our enemies
 subdued, and with ioyfull triumphing
 praise the Lord our God. And thus
 should we vse religiously our victo-
 ries.

1 Mach. 8.

28.

1 Mach. 7.
 48, 49.

Psal: 8. 10

Pro: 11. 10

Rev: 18. 20

Ier: 51. 48,

49.

CHAR

CHAP. XX.

*Of the Generalls churriage to-
wards the persons conquered,
and towards their Countrey.*

*When hee hath obtained a
full Victory.*



Victorie as the hea-
then Orator saith,
Est semper inso-
lens, it maketh
mans heart haugh-
tie, if the Con-
querour doth not
know how to subdue his corrupt na-
ture, if he remember not the instabi-
litie of things here below, that hee
which is to day victorier, may to mor-

row be vanquished, if the great commander and Ruler of hostes bee so pleased to alter the course.

The people of God; sometimes dealt with the subdued enemies very severely; but this was vpon some speciall charge from God, so to doe; as we may see in *Israels* dealing with *Ogg*, and *Sibon*, with all the Kings of *Canaan* and their people, as also in *Sauls* destroying of *Amalek*, these by Gods commandement were utterly to bee destroyed. Vpon speciall reason we may read how *David* took a sharpe course with the *Ammonites*, in putting them vnder lawes, yron Harrowes, axes of yron, and made them passe through brick-kills: because they had violated the law of Nations in abusing his messengers, maliciously perverting his honest meaning: They also had prepared warre against him, gathering mighty powers, of the neighbouring countries against him causelessly, they caused hereby warre betweene *David* and *Hadarezer*: they were abominable Idolaters in offering their

2 sam:12
31.
Cap:10,
2.6,

Verf: 15.18

their children to the Idol *Molech*; and therefore they wilfully standing out, till perforce the City of *Rabbah* was taken by the law of *Moses*, *Dent: 10. 12, 13.* their males were to be put to death, if their offence had beene no greater.

But commonly Generals after victory should not be without humanity; but shew clemencie and mercy. To be cruell is a signe of a savage nature. *Elsh* a onely foreseeing the brutish cruelty which *Hazael* would use against the *Israelites*, made him to weep, & yea *Hazael* himselfe seemed so to weep. Such inhumane carriage, as he asked *Elsh*, whether he held him to be a dogge or no. *Oded* the Prophet condemneth the mercilesse slaughter that *Israel* made of *Judah* in one day. *Pity* and compassion is therefore to be shewed, and respect had to all sorts both of the dead and the living. First for the dead, they were allowed buriall; so shall *Israel* doe to *Gog* and his multitude. The very *Heathen* performed this to their thine enemies: *Ios. 10. 27. & 8. 29* Warres of the *Jewes*.

Scipion.

Psa. 79. 29.

Amos 3. 1.

Ysaie in

Annal.

Iud. 20.

mies: for at the request of *Scipio*, *Asdrubal* did bury the Romane Tribunes, To cast out to dogges, and fowles the bodies of the flaine, and not bury them is inhumane cruelty. As it was in *Tyberius* forbidding to bury the dead, or to vse crucellie to their bodies, as the King of *Moss* did to the dead body of the King of Edom, which hee burned with fire in lyme, for which God threatned his destruction. Againe, concerning the dead, when they are looked vpon, it must be with humane compassion; The Israelites did weepe for *Beniamin*, because they were destroyed. It's recorded of *Eupaminondas* the Theban; that when he came forth the next day after his victorie, at *Leustra* among his souldiers, with a sad countenance, the cause being demanded, hee answered, that he did chastise himselfe for the bloud that was shed. *Agiselaus* the Lacedemonian, after his victory at Corinth, when hee saw a great number of the Corinthians and Athenians lying flaine, in sorrow cry-

ed

ed out, who is me for Greece, who in civill combustion hath lost so many brave souldiers. These men were not like to Charles the ninth, in the bloody massacre in Paris, who said, oh how good is the smell of the dead enemies. An ynfitt speech of a Christian, but as hee delighted in bloud, so came hee to a bloudie end.

Now concerning the living.

I. There must be a reverend respect had of men of the Church, ever sacred by the law of Nations. *Nebuchadnezzar* gave a charge to look well to *jeremy*, and to doe him no hurt.

Ier. 39. 11,
12

II. To keepe good quarter with all such as doe yeeld themselves, and to whom faith hath beene promised to give them life, and to use them well: when *Iosephus* was taken, having yeilded to *Nicanor*, who in the name of the Generall *Vespasian* promised him life, and some Romans perswaded *Vespasian* to kill him, but *Titus* reprovved them for it, and held it treason to move *Vespasian*

Ios. 11: 20

In the
warres of
the Iewes

to breake Casarea fidelitie as he called it. *Cato* accused *Gaius* for slaying the *Lusitanians* after composition made. Faithlesnes & breach of word in this kind maketh men desperat, & to fight it out as one man to the death rather then to yeeld; as it did the Jews in *Ieropata*, when the Romans were come into the Citie, not one yeelded, though *Iosephus* was fled, & the reason is given, because they had heard how a Jew had yeelded to a Roman souldier, who had sworne to give him life, and yet afterwards slew him perfidiously. This unfaithfulness caused also others so to deale with them; as did the Rebel *Eliazar* the prime Author of the last warres of the Jewes, & their utter destruction with a valliant Roman, who had vpon *Eliazar* both yeelded himselfe
 IIT. To shew mercy to prisoners and Captives, and not to be bloud-thirsty: The Israelites did not slay such as they tooke captives: but shewed mercy and great compassion vnto the lame, poore, and wounded, so mercy should be shewed to women,

2 Kings

6 22

2 Chron.

28 15.

men, children, and old folkes. To
 fley all that are taken, as once the
 Lacedemonians did with the Atheni-
 ans, and the Athenians with them, is
 great crueltie, and inhumane, of
 which at length they will be made
 to repent, as those two sorts did, as
Thucidides writeth. To slay poore
 prisoners in cold blood is a note of a
 savage and implacable nature. But
 here is to be excepted, such priso-
 ners taken as doe deserve iustice to
 be executed vpon them, as did *Agag*
 the King of the Amalekites, as also
 such great ones, as have caused re-
 bellion, as the Princes of Iudah did,
 who counselled *Zedekiah* to hold out
 against *Nabuchadnezer*, contrary to
 his oath, and the word of God deli-
 ver by *Jeremy*. These *Nabuchadnezzar*
 tooke and gave sentence vpon them.
 Also when there is treacherie found
 in the Captives, or iust cause of
 feare, if the Enemie should make
 head against them, that then they
 would helpe to worke the Conque-
 rors destruction, in such a case Cle-
 far's souldiers at *Munda* in Spaine
 slew

Thucid.

1 Sam: 15.
 32, 33.

Ier: 39. 5, 6

*Hist. de Bel.
 Hispan.*

He v their prisoners, and so d d the English theirs at Poytiers.

I V. Among Captives and prisoners to consider persons according to their qualities, and to respect them according to their place, as Prince *Edward* did King *John* of France his prisoner, attending him at his Table. And as *Tamberlaine* did *Baiazes* whom first he went out to meet, then brought him into his owne Tent, and set him downe so near with himselfe, and did him all the honour he possibly could, till the proud Tyrant provoked him to deale with him, as he would have done with *Tamberlaine*, had he been the Conquerour. Great Princes and Commanders should consider what may befall themselves. It was Tyrant-like in *Adonibazet* to use kings as dogges, and cruelly to handle them, in cutting off their thumbees, and great toes: but he was rewarded thereafter. It was too great heighth of heart for King *Edgar* to be rowed over the river of *Dee* by seven Kings; *Tyrane* the King of Armenia,

nia, was too much puffed vp to make soire Kings to wait at his Table: but most vnmindfull of mutabilty and regall maiestie was *Sesostrie* who made Kings to draw his Chariot: and most inhumane was *Albonius* a King of the *Lombards*, who vanquished *Cunevedas* a King of *Isipidi*, slew him, and of his skull made a quaffing Cup. We reade how *Iosue* commanded his Captaines to tread vpon the necks of Kings; but that was extraordinary, and it was vpon such as they were commanded to kill, whose posterity they were to roote out. *Nabuchadnezzar* did put out the eyes of *Zedekiah*, but he was a periured wretch having contrary to his oath rebelled, when *Nabuchadnezzar* had made him King.

After victory gotten in the Field over their persons, the Army being sufficient, and a Conquering host, the Generals in oldtime were wont to make vse of their victories in the Country.

13. They took the Citties of the Enemies from them, as *Abyah* did from

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from *Ieroboam* after the battell fought at *Bethel*, *Ieshanah*, and *Ephraim*, with the Townes belonging to them. *Hannibal* should haue gone to Rome vpon his victory at *Cannas*. When *Scipio* overthrew *Hannibal*, he forthwith went to *Carthage*, which made presently composition with him.

I Sa: 13. 3
& 10. 5. &
14. 2. 4.
2 Sa. 8. 6.
I. I. They set strong garrisons among them, as the Philistines did in Israel, and *David* did in Syria of *Damascus*, to keepe the people vnder; and while the army is abroad to haue places of safe retreat.

II. They disarmed them to keepe them from rebellion, when they intended so holde them in subiection. Thus did the Philistines with Israel, and *Cyrus* thus used the *Zitians*: for ypon such a course taken a lesse force may serue to holde the Country in obedience.

III. They removed their King sometime, and placed another over them; thus dealt *Darius* *Nechus* with *Iehoaiaz* King of *Iudah*, he carryed him away Prisoner, and made *Eliakim* King in his stead. In like sort dealt

2 Sam: 13
19. 22.
Hered.
1 King. 23
33. 34.

The Bible. battells. 235

Nabuchadnezar with Iehoiachin, in
whose roome hee placed Zedekiah; 2 Kings
24. 17.
yea they haue translated most the in-
habitants, and sometimes placed o-
ther of other Nations in their stead.

So did Salmanser with the Israelites,
and set a collonie in Samaria and in
Citties thereof. The Athenians ta- 2 Kings
17. 24.

king the Hand Cythera from the La-
cedemonians, removed the olde Inha- Thucid. 4.

bitants, and peopled it yvith other
their friends. By peopling of Caleis

with our owne Nation, this Towne
continued long in obedience to

the English, if so Recher, Poyt-

ers, Burdeaux, and other

places had beene, wo

had not so lost France

perhaps as wee

have.

CHAP.



CHAP. XXXI.

*Of the Generals carriage to-
wards his owne Arme,
State and Country.*



He that is of an honourable disposition to others, he cannot but be worthily disposed towards his owne, and to the honour of his King and Country. A worthy Commander will take the summe of the host, to see who are lacking and not lightly passe it by, but at the death of valiant and serviceable men to doe them honour being dead, as David did

did *Abner*. And to cause that all the slaine be buried.

II. To haue a great care in a speciall manner, to the sick, maimed and wounded, that they perish not, nor being brought home, to be neglected, so as they be forced to beg like Rogues, but that some convenient allowance be provided, till they can recover, and be able to liue by honest labour.

III. It was the manner of renowned Christians to take diligent heed that all their whole army did behaue themselves worthy the victory. *Charles* the great after victory, in the long warres against the *Lombards* and *Saxons*, was pleased to call his Souldiers Nobles, and Kings fellowes, charging them to carry themselves as Kings over their owne corruption, which if they did as gentlemen spirits, he promised to maintaine them, and account the injuries done to them, as done vnto himselfe: but if they did let loose their raines to disorder, shame they should haue for honour, and suffer punishment as

a due reward. *Frederick* the Emperour after his victory over the *Ganzians* in Hungary, said thus to his souldiers, you haue done a great worke, my souldiers, but yet there remaineth a greater, to overcome your selues, & not become through the victory, insolent, cruell, and revengefull. They may not be given to drunkenness, as *Elab* King of *Israel* was, as was *Benbadad* with *His 3 Kings*, as was *Alexander* the great at length to his everlasting dishonour, nor to Luxury, as *Hannibal* was at *Capua*, by which he received more hurt, then all the *Romanes* could doo him, neither defile themselves with women, nor abuse captiue maids, nor matrons.

IV. The worthy valiant and such as haue done good service are to be encouraged. 1. In giving them due praises, as *David* his worthies had, e-very one after his desert, and as *David* himselfe had after his sleaying of *Goliath*. 2. In rewarding them; The *Romanes* did many wayes re-turne their worthy Valiants, as is before

2 Sam: 13

cap. 26.

before noted; Some had honour bestowed vpon them, some money and lands; some had places given them; some titles and names; great care was had by one meanes or other to reward the well deserving.

V. As care is to be had to reward the worthy; so the ill deserving, and such as be worthy of punishment should surely haue it; this the Romanes did not forget, when the wars were ended. The great Ones told their displeasure; *Publius* was banished, because through negligence his Army was discomforted by *Flavius* his brother. *Publius* had a mighty fine verse vpon his head, for that the Romanes at *Veii* were overthrowne through his default; *Romulus* spared not his bowne sonne, who by his negligence lost the Castle of *Tarentum* in Sicily.

VI. A worthy General is to haue care of diuiding the spoile, and vsing of it aight. That in it iustice be observed; that what belongeth to one, may not be given to another.

This

This care had Abraham, that what belonged to his Confederates they should have. So he restored diverse things to the Sicilians, which he found in the sacking of Carthage, and had been taken from them. The Romanes tooke not that for spoile which did belong to their friends & Confederates. David had care in this order the spoile, in giving to those that kept the stuffe, as well as to those, that went forth to fight. That sheweth he strewed first vnto such of their owne as be in misery by reason of the warre, the wounded, and lame. Great reason is that these be pitied, and made partakers with the sound and whole in the spoile. Then to manifest charity also to such of the Enemies, as stand in extreame need, whom the General is pleased to send away; as did wisely the Nobles of Israel, to the miserable captiues; And after this to reserue some portion among them for their poore at home, poore widowes, Orphanes, and other impotent by age or sickness. As Iudas Macha-

1 Sam. 30.
25.

2 Chro. 28.
25.

1 Sam. 30.

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Macabees and his Army did. 3. To *Mac: 8*
 shew gratitude and thankfulness vn- 28

to friends, this is not to be neglected; *David* forgot not this; as you may read in 1 *Sam. 30. 26.* to the end of the chapter. Thus did *Scanderbeg*

send of the spoiles of the Turkish army led by *Isaac Bassa* which came with *Amase Scanderbegs* Nephew with 50000 horse to subdue *Epyrus*. 4. *Pattie* may not be omitted,

but that some part be for Gods service, as before hath beene noted,

Num: 31

in the example of the Israelites: among the Romanes to uphold their

warres it was a custome for the Generals to bring into the publicke

Cap: 19

treasurie of the spoiles, as d d *Furius*,

Liv: 30. 34.

Helvius, *Minutius*, *Cato*, *Scipio*, *Æ-*

35.

lius Paulus, and others.

Lastly, a General is to be wary and wise in dismissing of his Army,

least he doe as King *Demetrius* did who procured hatred of his Fathers

1 Mach. 38

forces. Of which one *Tryphon* took occasion to lift vp young *Antiochus*

39. 40. 55.

against him, with whom against *Demetrius* the foresaid dismissed forces took

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3:10-13 2 Ch:15. 10-13
 sooke part. A discontented Army sat
 at liberty may doe very much mis-
 chief, as those of Israel did which
 were sent home by Amasai; they
 fell vpon the Cistern of Iudah, smote
 three thousand and carryed away
 much spoile. Their foremanist
 do there be specially wiseome
 in this point, especially, if
 there be spied any such
 Tryphon among them.

4:30-34
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CHAP.
 Of which one Tryphon took
 occasion to the young
 against him, with whom
 the (which) division
 soke



CHAP. XXXII.

Of some things concerning
those that be vanquish-
ed, & how they should
demeane them-

selues.

I is an excellent
praise in such as be
put for the present
to the worse, not to
lose their wisedome,
nor valour.

Their wisedome in flying must
teach them to watch advantages gi-
uen by the pursuer, to marke his, it
may.

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may be, over hasty following, or disorder therein, or scattered companies, or too suddenly, or vntimely turning to the spoile; or the slacke pursuit, giving them that fly leaue to breath, and to gather together, that by some of these advantages, they may make head vpon the pursuers; and so, perhaps turne the course of present losse and defeature, into an vexpected victory over the Victor.

Their wisdom, must also teach them, when they haue escaped by flight, seeming farre enough, yet then not to be secure and carelesse, as not yet out of danger of an hot pursuing enemy, who may follow them farther then they would imagine; as *Glath* did the two Kings of *Midian*, *Zabab* and *Salmannab*, whom he followed to *Karkar*, where they and their host of fiftene thousand remained secure, which he vnto suddenly confuted, and tooke the Kings Prisoners, who might haue escaped, had they not beene over carelesse, nor fearing any other pursuit of them

Judg. 8. 10.

them after the slaughter of *Oreb* and *Zib*, and 120000 with them that drew sword.

As they may not lose their wits; to be as men amazed, distracted, and without vnderstanding; So may they not lose their valour, nor be daunted when they be taken, and fall into the Conquerours hands: Base dejection of spirit befitteth not a souldier; the truly noble heart will not debase himselfe below his worth; drunken *Ben-hadad* foolishly proud in his prosperity did slavishly in adversity humble himselfe, in sending his servants clothed in sackcloth, with ropes about their heads in his name to begg life. King *Perseus* being taken by *Paulus Emilius*, fell downe very basely on his face before him, hold vp his hands and as one of a womanish heart with teares cryed forgiveness; vpon whom *Emilius* did looke with a sterne countenance, and tolde him, that he was a miserable man, indeed, and more worthy to be a Captaine, then a King, holding himselfe without glory in conquering so unworthy

¹ Kings
20 16 31,
32.

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Warres of
the Iewes.

an Adversary, and one of no worth. *Iosephus* tooke a Romane Captaine belonging to *Vespasian*, and commanded both his hands to be struck off, and he sent so to the enemy: but the Captaine said to *Iosephus*, I beseech theemy Lord, let me lose but one; for which suite *Iosephus* and his souldiers laughed him to scorne, and judged him to be therefore no valiant man, nor of a haughty courage.

Q. Curtius, The chiefe Commanders taken Prisoners, should be of vnconquerable spirits, like King *Porus*, that would not acknowledge himselfe vanquished by Great *Alexander*, though he had lost the field, and almost wounded to death: Or like *Cato*, who being persuaded to submit to *Cæsar*, said, it was for the conquered and delinquent so to doe, but *Cato* had not behaved himselfe so in all his life as one ever either conquered or taken; Its recorded of *Francis* the first, that being taken Captaine by *Barbon*, yet he shewed such Inbred maiesty in his countenance, speech, and behaviour, as made his very enemies honour him.

no lesse, then, as if he had beene in the top of prosperity; such great courage and magnanimity of heart should be in a souldiers brest.

They may not lose their quiet patience, which is not a stupidity or senselesse of the present misery; but a willing constant bearing of the burthen: They may not poison themselves as *Antiochus* did, nor like a cowardly *Saul*, (as *Iosephus* held him for that act) nor as his Armour-bearer) slay themselves; nor rage and sweare, and curse, foaming out the filth of their furious natures, blaspheming heaven it selfe for the overthrow, as some haue done: Nor by quaffing downe the cups, and potts of strong drinke to make themselves senselesse of their calamity, nor as *Nero* the Emperour, flye vpon his religious and valiant General, one *Traian*, with base termes of cowardize; nor as Israelites murmure against God, and say, why hath the Lord smitten vs this day, before the Philistims? As if God had not just cause so to doe. Nor as *Cato*, foyled by

Cesar, to say that a great deale of mist was over the eye of divine providence. Impatiency of those should not make men guilty of such blasphemy. Christian soldiers should be religious, as before is shewed, and in their overthrow they have need of it, to worke this royall vertue of patience, and to manifest other graces in their defeature and overthrow; For now religion requireth;

1. That they should acknowledge their overthrow to be the very hand

of God; as the Scripture teacheth, *Amos 3. 6.* as the Lords people have acknowledged; as God himselfe said hee *1 Sam: 2. 3.* would doe; and did vnto them: *1 Sam: 4. 3.* They are not to ascribe their losse as *Esay 41. 24.* the Syrians did to the hills; nor to *Ier: 18. 17.* the disadvantage of the place; nor to *Ec: 2. 7.* mans rash attempts or oversight; nor *Lam: 2. 3.* to this mans sloath, and negligence, *1 Kings. 20. 23.* nor anothers treachery, nor to their small number, nor to any secondary meanes whatsoever, which yet no doubt may all concurre therein; but vnto Gods hand vpon them. They may not with *Cesar* ascribe it to for-

Bel, Gal.

tune

tune, nor to chance as the Philistims did, nor to destiny as the Stoicks, nor to Planets, as idle starr-gazers, nor to any power, but Gods from heaven. When *Xerxes* with his so huge an host was overthrowne, *Mardonius* the Persian his Generall ascribed it to Gods will, and said, what God would haue done, none was able to avert.

II. In acknowledging it to bee Gods hand, they must confesse it to be for sinne; For otherwise, God doth not afflict, nor grieue willingly any of the Children of men. Therefore said *Esay*, the Lord gaue Iacob to the spoile, and Israel to the robbers, because they had sinned against him. When *Valence* the wicked Emperour blamed *Traian* for the foyle, *Traian* was bolde to tell him, that it was his warring against God, in persecuting of good Christians that gaue his enemies the victory. God threatens overthrow in battell for sinne.

III. In confessing of it to be for sinne, religion teacheth them to humble themselves for their sinnes; to ac-

Lam: 3 32.

Num: 1. 42

43.

Esay 42. 24

Nicepho Ec- cle. Hist.

Deu: 28

2 Chron:

M 3

I know 12. 6.

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knowledge God to be righteous, as did *Rehobam*, yea and as did the cruel Canaanitish King, *Adonibzek*, who said, that as he had done, God had rewarded him.

Jud. 1, 7

Jud. 20: 23
26.

The people of Israel vpon their losses received, humbled themselves with fasting, prayers, and teares, so often as they had the foile: yea that most renowned worthy valiant *Josue*, when the Israelites were chased by the men of *As*, (though the losse was small, only thirty men slaine) yet he tooke it to heart, fell to humbling of himselfe, to fasting and prayer for the same, with the Elders of Israel, and when he knew the sinne for which God was offended, he found out the party and rewarded him with death, that had caused by his sinne; the death of the slaine, and the Enemy to get the victory. Thus should worthy Generals doe; *Esay* reproveth it as

Esay 42: 25

an evill in the people, when the strength of the battell was against them, and they bearen, that they did not lay it to heart. Alas for our times, wherein too many mock at such humiliations,

omiliations, scorne with disdain to
be so cast downe, for the lines of
men. They know not, that this is in
them, great contempt of Gods dis-
pleasure: Its not so much the losse of
men, which those Valiants bewailed,
as for siane, the cause of the defeate;
for Gods abience from them in his
anger, giving them into the power
of the Enemy; for the Enemies pride
and triumph over Gods people; for
the dishonour which commeth to
God therby: for these things, *Iosua*
mourned, *David* wept, and other ve-
ry valiant men lamented; and not
onely for the death of the slaine. And
yet in their sorrowes they neglected
not to thinke of these as *David* did,
even of his Enemy *Saul*, and his sons,
with his faithfull friend *Ionathan*;
being much grieved for the rejoy-
cing of the Philistines, Gods Baemies
when they should know thereof:
This did he lay to heart; as we should
the Enemies of God, his Church, and
his people, glorying over vs, at this
day, as if God had vtterly forsaken
vs.

2 Sam. 1.
11. 17-26.

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Ios: 8.

1 Sam: 7.

Cap: 4: 10
17

Cap: 7: 10

But there is hope, if we will seeke
Gods favour, cut off sinne, repent,
and be reformed; for doe we not
reade, how after *Iosua's* humiliation,
God was with him in the victory;
and wee may find vpon the Israelites
true repentance, their deepe sorrow,
with abundance of teares, their put-
ting away of Idols; and preparing of
their hearts to serve God; after their
miserable overthrow, and the great
slaughter of the people; when *Hoph-
ni* and *Phineas* were slaine, the Arke
taken, and 30000 put to the sword;
how graciously did God looke vpon
them tooke Israels part, and thunde-
red with a great thunder vpon the
Philistims, and so discomfited them,
that from that time they came no
more into the Coasts of Israel.
Therefore to make a conclusion;
*Oh you valiant hearts, you truly vale-
-rious, you souldiers of the worthy, you con-
-demned spirits, yet religious, yet faith-
-full, yet chaste, yet just in your manli-
-nesse, yet full of humanity, even to
the enemie, and truly respectfull of
your owne companions, yea, and
common*

common souldiers, fellowes in affliction. doe well, bee reconciled to God, craue his aid, and he being with you, goe forth with confidence, and prosper. Even so
Amen.

FINIS.

ERRATA.

Wich for *wich* page 3 line 14. Then for *their* line 12. as for *is* pa: 18. l. 21. haue for *base* pa: 27 li: 18. Munidians for *Nu-
mitions* pa. 70 li. 7. Adde *men* pa: 75. li: 15. infi for *infinte*, seisme for *seisme* pa: 72. li: 7. armies for *armes* pa: 68. li: 2. Put out *And though* pa: 92. li. 15. you for *them* pa 92. li 18. Narmi-
nius for *Harminius* p: 128. l. 9. need for *need* p: 142 l: 17. Put out *be* p: 158. l: 9. and *mer*. l 11. Adde *evill* p. 161. l. 15. hake for *lake* p. 194: l 20 holden for *halpen* p. 190. li: 4. ar for *as* p: 199. l. 24. Iaulia for *Lu'sup* p. 203. l: 3. Adde *for* p. 204. l. 18 Put out *him* l. 8. One for *a* p. 230. l: 6 Salanus for *Salamis* p. 207. l: 12. Numida for *Munda* p. 104. l. 12.

common soldiers follow us
and we will be faithful to
God's commandments and
you go forth with confidence
and joy. Amen.

FINIS

ERRATA.

With the word "The" in the
first line of the first page
it should be "The Bible-bunch"
and in the second line of the
first page it should be "The Bible-bunch"
and in the third line of the
first page it should be "The Bible-bunch"
and in the fourth line of the
first page it should be "The Bible-bunch"
and in the fifth line of the
first page it should be "The Bible-bunch"
and in the sixth line of the
first page it should be "The Bible-bunch"
and in the seventh line of the
first page it should be "The Bible-bunch"
and in the eighth line of the
first page it should be "The Bible-bunch"
and in the ninth line of the
first page it should be "The Bible-bunch"
and in the tenth line of the
first page it should be "The Bible-bunch"

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